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BY THE REV. DR. TRUSLER,

AUTHOR OF PRINCIPLES OF POLITENESS, &c. &c.

A PRACTICAL BOOK FOR THE USE OF SCHOOLS.
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THE Author begs leave to ſay, that the contents of this volume are ſuch as nine tenths of the better kind of people are wholly unacquainted with, of courſe, it will prove as uſeful and amuſing to them, as to youth; that it is penned in an eaſy intelligible Stile, and rendered as entertaining as informing. It is not crowded with a heap of dry, unneceſſary matter, ſo as to make each ſubject a ſtudy, but every thing is treated in a way, familiar, clear and conciſe, and nothing advanced but on the beſt authorities.

It is already received in the firſt Schools, and it is preſumed, there cannot be a better School book deviſed. As an Introduction to the knowledge here communicated, the Author recommends his Progreſs of Man and Society containing 150 Cuts Price 6s. bound.

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COMPENDIUM, &c.

DISCOURSE I.

BY WAY OF INTRODUCTION.

ERASTUS AND EUGENIUS.

ERAST. THIS is juſt what I wiſhed for, an agreeable ſhade; let us ſit down, Eugenius, and profit by it.

EUGEN. For my part, Sir, I am not the leaſt fatigued; I could walk here from morning to night, without being weary.

ERAST. At your age, I ſhould have ſaid the ſame; was you as old as me, you would hold a different language.

EUGEN. It is very true, but before I reach forty years, I have, pleaſe God, a long way to go.

ERAST. Alas! my good fellow, though you ſhould live twenty, thirty, fifty years; that interval, which ſeems to you ſo conſiderable, will eſcape you as a fleeting ſhadow. It is very remarkable, that the more our life advances, the ſhorter our years ſeem to be. In infancy, weeks appear to be months, and months, years.

EUGEN. And why this?

ERAST. Becauſe, in infancy we look forward with anxious expectation to the time, when we ſhall become our own maſters, and the hours and days, of courſe, ſeem long; but no ſooner are we entered into the buſy ſcene of the world, than care, chagrin and buſineſs croud in upon us, and ſucceed with ſo much rapidity, that we are ſcarce ſenſible of our exiſtence. You are, my dear Eugenius, in the very ſpring-tide of life, and it would be a bleſſed time, if you were thoroughly ſenſible in what true happineſs conſiſts. Man, if I may uſe the expreſſion, goes out of the hands of nature, pure, full of innocence and candour; peace, joy, the livelieſt and pureſt pleaſures divide his hours. He is like a young plant, which grows, and which waits only the care of a ſkilful and induſtrious hand, to bring it up an ornament to the garden. The infant mind is like ſoft wax, to which we may give any kind of form. The ſoul, at that period, free from prejudice, from vice, from thoſe paſſions that tyrannize over the greateſt part of mankind, is ſuſceptible of good and virtuous impreſſions. The mind is a fertile field that requires only good culture and good ſeed to make it bring forth, in due ſeaſon, a plentiful harveſt. In ſhort, can we ſuppoſe, Eugenius, that man would ever become ſo vicious and ſo wicked, if his mind was early formed to virtue?

EUGEN. I hope, Sir, you do not allude to me in this, for I ſhould be unhappy, if you thought me of a wicked turn. If you will aſſiſt me with your advice, probably I may be as good as you can wiſh.

ERAST. That I will, with pleaſure; and if you ſecond my intentions, you will one day be, not only pleaſed with me, but with yourſelf.

You are no longer, my dear Eugenius, in that infant ſtate of life, when man is too weak to liſten to the voice of reaſon; you are ſixteen years of age, a time when the mind begins to open, and form a judgment of what it ſees; a time when young men are capable of perceiving and knowing what is to conſtitute their well-being. Could I have the happineſs, my friend, to make you ſenſible, from this moment, of the value of a good education, how eſtimable merit is, and of what uſe knowledge is in the commerce of life, you would be inflamed with a deſire to learn and to know. What is it that diſtinguiſhes one man from another, but his capacity and his knowledge? Does not the ignorant man, he who has no talent, no acquiſition, reſemble the brute beaſt, who knows only how to eat, to drink and to ſleep; whereas, he, who has underſtanding and knowledge, is diſtinguiſhed every where, is uſeful to himſelf and to ſociety,

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and is an honour to human nature? Whilſt neglect and contempt ever accompany him who is devoid of merit; the man of underſtanding has a thouſand advantages, and is revered and reſpected by all who know him.

EUGEN. I ſhould be really aſhamed to be reproached with want of underſtanding.

ERAST. Well then, Eugenius, let us endeavour to avoid it. Let us apply ourſelves with alacrity. Charmed with the emulation I diſcover in you, I will double my attention; I will not conſider you as a boy, but as a reaſonable, young man; as my friend. Hitherto, in our walks, we have diſcourſed of trifles and a thouſand indifferent things that anſwered but little purpoſe; in future, our converſations ſhall be more intereſting, more inſtructive, and, at the ſame time, far more agreeable.

EUGEN. With all my heart, Sir; and upon what ſhall they turn?

ERAST. Upon the moſt uſeful and more neceſſary knowledge in the commerce of life; that ſtate of life to which you are called. Will you not be happy to know the nature of the world, and what is done in it? We will turn our thoughts to every thing about us; we will ſtudy the great book of nature, we will contemplate the productions of the Creator; and we ſhall then ſee, throughout, the moſt ſtriking proofs of his power, his wiſdom, and his love to man. Do you approve of the plan?

EUGEN. Certainly, Sir, but if it ſhould happen, that, at any time, I ſhould miſunderſtand you, you will excuſe the liberty I ſhall take, in aſking a further explanation.

ERAST. Without doubt. You ſhall aſk me what you pleaſe, and I will ſatisfy you to the beſt of my knowledge; and be aſſured, the more queſtions you aſk me, the better pleaſed I ſhall be. But do not imagine I am propoſing to you a ſtudy or diſquiſition of ſubjects. No, my friend, our converſation ſhall be a real amuſement; and you will be ſurprized to find, that, in the courſe of our evening walks, you will improve faſt in knowledge, even without pains and without ſtudy. I will endeavour, however, to throw your thoughts into ſome order, leſt want of arrangement ſhould lead you to forget what you hear.

DISCOURSE II.

ON THE NATURE OF MAN, AND ON EDUCATION.

ERAST. AGREEABLE to our plan, my dear Eugenius, let us begin by caſting our eyes upon ourſelves, and endeavour to know who and what we are.

EUGEN. Is it poſſible that we can need an enquiry of this kind? Are you not Eraſtus, and am I not Eugenius?

ERAST. Such is not the knowledge I allude to; I would have you learn, at leaſt *remember*, that you are man.

EUGEN. That I am man! Do not I know that already?

ERAST. I believe you know it: but I am certain that you have thought very little about it, and that you have not yet entered into the diſtinction between man and other creatures about him. By what chance is it, that you and I, and all the perſons upon earth, are *what* we are?

EUGEN. It is not chance that has made us what we are, but God.

ERAST. You are right. We owe to God alone every advantage that we have, and that we are ſuch beings as we find ourſelves; cloathed, walking, diſcourſing, in a word, thinking and rational animals; whilſt there is upon the earth, a prodigious quantity of creatures of a different kind. But tell me, why are they not called *man*, as well as us, ſince they are born, grow, and die like us?

EUGEN. Becauſe they are not endowed with reaſon.

ERAST. True. It is reaſon that eſſentially diſtinguiſhes us from brutes; but what is it that diſtinguiſhes man and brutes from all theſe plants; from this tree, for example, which lives and grows like us, and from that colt, that bounds acroſs the meadow?

EUGEN. I know no difference, unleſs it be, that I and that animal utter ſounds, run, jump; whereas the tree neither ſpeaks nor moves.

ERAST. But this ſtone, which I touch with my foot, is equally dumb and immoveable, and yet it is neither a tree nor a plant. Learn, then, the principal difference between a brute, a plant, and a ſtone. The brute lives, and, at the ſame time, has certain ſenſes; the plant lives alſo, but has no ſenſe; and as to the ſtone, it has neither life nor ſenſe.

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We have, in common, with the brutes, the natural ſenſes of the body; for example, ſight, ſmell, hearing, taſting, and feeling; and, in general, in animals, they are more delicate than in man. The cat has a better ſight, the dog, a better ſcent, and the hare, a greater power of hearing. The plant has nothing in common with man and brute, but life, that is to ſay, vegetation. The ſtone has nothing in common with either one or the other, but the ſubſtance or matter of which it is compoſed. We are formed from the duſt of the earth, and to that duſt we ſhall return.

Let us look into ourſelves now. God alone has made us what we are. Were we to examine the ſtructure of our bodies, we ſhould find, that the minuteſt part of us is finely formed to anſwer the purpoſe for which it was deſigned. Our whole frame is ſuch an excellent piece of mechaniſm, as no *human* art could complete. Could we ſee our internal make, we ſhould ſtand much more amazed, than we do, in examining the work of a watch; and to the curious, philoſophic eye, we ſhould appear as much more beautiful than we naturally are, as the inſide of a watch is more beautiful than when covered with its caſes.

Man is, without doubt, as far as we know, the maſter-piece of all God's works; being the moſt wonderful of his creatures, whether we conſider the formation of his body, or the faculties of his ſoul.

With reſpect to his body, he is the moſt perfect of animals. The ſtructure of the human frame is ſuch a prodigy, that man may ſtudy all his life-time without knowing himſelf. The reſources of his being, his digeſtion, and many other things are among the profound myſteries that are hid from him. Was you acquainted with anatomy, you would ſee, as I ſaid, that the minuteſt part is wiſely formed for the purpoſe it was deſigned for: Let us remark only in one inſtance, the paſſage from the mouth to the ſtomach, by which our food is conveyed, and that from the mouth to the lungs, by which the air is paſſed: it is open in the throat, at the root of the tongue; but to prevent our food, as we eat, getting into the wind-pipe, the mouth of this paſſage has a cover, which ſhuts down upon it and cloſes it in the act of ſwallowing, but opens again in that of breathing. The ſame care and attention is viſible in all the functions of the animal ſyſtem, not a fibre but has its uſe, and is very wiſely proportioned to its end. And, if we further conſider the powers of man's mind, we ſhall ſtand more amazed, to think that at the command the will, the hand ſhall inſtantly obey, and either reach a thing or put it from us, as the inclination ſhall

dictate; and, that the union between the ſoul and body is ſo great, that the body is no ſooner diſordered, than the ſoul feels the injury it ſuſtains, and ſuffers with it.

Man is of all animals the only one endowed with ſpeech and the power of bringing to perfection; the only one who knows how to do what he pleaſes, and convert every thing to his uſe.

If we conſider the faculties of the human ſoul, what an abyſs of grandeur and of weakneſs! Endowed with imagination, memory and judgment; man foreſees and combines; he meaſures the heavens and the earth, and, by the help of ſciences and arts, commands thewhole; and yet a fly ſhall trouble him!

Beſides thoſe natural ſenſes, which he has in common with other animals for the functions of the body, he is endowed with Reaſon, which is his eſſential characteriſtic. This Reaſon is given him, as a rule or torch to guide him in his conduct; but he often diverts this light, wanders on in darkneſs, and gives himſelf up to the fury of his paſſions; ſo that the moſt exalted of all animals is often the moſt perverſe and wicked; for he is the only one who commits evil by reflexion and from pleaſure.

God having then formed us as we are, had he pleaſed, he could have continued us in our original nothingneſs; but he thought proper to draw us forth, and place us here upon the earth, among millions of objects, of which the earth is full. He has, in ſhort, made us *man*. And what is this human individual? Is he not the moſt noble creature that has iſſued from the hand of the Almighty; the only animal that reaſons, thinks, or can reflect upon itſelf and raiſe its mind even to the Author of its being; in a word, is he not the monarch of all that exiſts?

Eugen. Is there any forming an idea of the Deity, how he came to exiſt, and of what nature is Eternity?

Eraſt. Not in this life; thoſe things are paſt our comprehenſion, as we have no terms to expreſs them; and even if we had, our intellectual faculties would have no more conception of them, than a man born blind can have of colours; for no one can judge of things but by the ſenſes he enjoys; and, as to have an idea of colours requires ſight, ſo to judge of Eternity and the exiſtence of God, requires much more enlightened underſtanding than we, at preſent, poſſeſs. This knowledge, we perſuade ourſelves, is one of the perfections we ſhall acquire in a future ſtate, where we ſhall know God as he is, and ſee him face to face. The Scriptures tell us, that St. Paul was caught up into the third heaven; that is to ſay, whilſt he was in a trance, or ſenſeleſs, it pleaſed God, to take up the ſpiritual part

part of him into heaven and give him a view of it: and when he came to himself, he told his disciple he had there seen, what it was not possible for man to utter. Why? Because, as he had no terms to express them by, if he had uttered them, they would not have comprehended him. But, limited as we are in our understandings, have you ever attended to the pre-eminence of man over all the other objects of nature? Do you comprehend the greatness of your privileges? What think you of this, Eugenius?

EUGEN. I am confounded and astonished, Sir, at what you tell me. From this moment only, have I begun to perceive the remarkable kindness of the Creator, in making me what I am. I own, till now, I never turned my thoughts upon the subject.

ERAST. Is it sufficient to be *sensible* of the advantages God has given us? Is there nothing *owing* to the giver of them?

EUGEN. Certainly, Sir; our gratitude and thanks are due to him.

ERAST. We not only owe him gratitude, but all our love; and as we receive every good gift from him, to whom should we apply in any of our wants but to him? Hence then the necessity of our religious duties; it is our duty not only to thank him, and to honour him, but also to pray to him. In performing this duty, we do no more than what is right, than what good sense and the sentiments of the heart point out: nay, were we placed on earth, merely as the brutes, to live and die, and without any other hope, we should equally owe a homage to the Divinity, for endowing us with reason and making us so much superior to other animals; but when we come to consider the many acts of kindness our Creator has bestowed upon us, we should fail in our duty, if we did not give him up all our heart and all our love.—But is there nothing else that distinguishes us from brutes?

EUGEN. We have a soul that shall never die.

ERAST. *There* lies the pre-eminence that chiefly marks the difference between men and brutes, and every other animal on the face of the earth. Our bodies, which are merely organized earth, will share the fate of other animals; but the more noble part of us, the soul, is ordained to live for ever. Now, why has God given us this immortal soul? How ought it to be attended to? You cannot be ignorant of this; you must remember the many lessons on this subject you have been taught in your childhood; but, I wish to know what consequences you draw from the reflection, that though the body is born to die, the soul will live for ever.

EUGEN. It ſeems natural to conclude, that we ought to live well; ſince the ſoul, after death, will be eternally happy or unhappy, according to our conduct in this life.

ERAST. True, my friend: you enter perfectly into my idea; I am charmed to find you comprehend, that man is born for an end worthy of himſelf. This is the point I am at. Nothing is more important than to think of one's latter end. St. Bernard uſed frequently to ſay to himſelf, "Bernard, for what end did you come into the world? And ſurely, an eternity of happineſs or miſery is no trifling matter! He who does not ſtudy it, is little elſe than a madman." Yes, my dear Eugenius, to live, as if we were not to die, or as if we had nothing after death either to hope or to fear, is the heighth of blindneſs; it is to forget that we are men: it is, in ſhort, to debaſe ourſelves below the brute creation. Under the want of ſuch a thought, the ſtate of brutes would be the more preferable: for, if they have nothing to hope for after death, they have nothing to apprehend; ſo that all they do in life is indifferent: but, man is capable of good and evil, and you will find that it is not a matter of indifference to him: for, if he acts well, he will be *rewarded* eternally, if ill, he will be *puniſhed*. Thus the eſſential buſineſs of man, during his ſhort ſtay on earth, is reduced to the neceſſity of living well. This world is to him merely a place of paſſage, and is an inn in his journey to the next; and, it is in this road through life, that he is to take care not to loſe his way: ſince, if through misfortune, he has taken the wrong road, he is loſt without recovery.

EUGEN. Men ſhould, therefore, be extremely cautious and enquire the right road, before they proceed on their journey; and when on it, ſubmit to any calamity that may befall them, rather than be put out of their way.

ERAST. Admirably ſaid. It is inſtruction alone that can teach man how to proceed, that is to ſay, how he ought to live; ſo as to act conformably to the deſign for which his Creator made him. Now, how is this inſtruction to be acquired, but by education? My dear Eugenius, you have brought me yourſelf to that ſubject on which I deſign to talk to you, I mean the *education* of youth: and I hope you will attend to all its conſequences.

EUGEN. I certainly conceive that education is neceſſary; for, without it, how can we know what we ought to know?

ERAST. True. Children are capable of nothing by themſelves. They know nothing but what others take the trouble to teach them; of courſe, how great a misfortune muſt it be to want

want the advantages of education! Judge by what you ſee every day. How do you find thoſe children whoſe parents take no ſuch care?

EUGEN. Oh, Sir, they are wicked, quarrelſome, always ready to do evil, to ill-treat and injure one another. Some will ſwear and ſay the worſt of things. They pay no reſpect to perſons; they are diſobedient; untractable and ſlothful. They love nothing but to run about and play the fool. Should they ſometimes go to church, it is only to laugh and make remarks at others, without attending to the holineſs of the place, and the great majeſty of the Divinity that dwells there.

ERAST. You have given a tolerable good picture of thoſe unhappy people; but what think you of the parents of ſuch children?

EUGEN. I think their parents very culpable, and that they will have to anſwer to God for their neglect; as their children muſt, in ſuch a caſe, turn out very bad.

ERAST. Nothing is more true. I deplore the fate of thoſe thoughtleſs parents who have not diſcharged this ſacred duty. They will, one day, have a terrible account to give. Was I a legiſlator, I would impoſe the ſevereſt penalties on ſuch fathers and mothers, who have it in their power to inſtruct their children and yet omit to do it. They are not only the cauſe of ſending abroad into the world, as many bad members of ſociety as they have children; but it is probable that thoſe bad children will alſo neglect the education of their deſcendants, and from this unfortunate progreſſion, a multitude of bad citizens may ariſe from the neglect of their anceſtors. Do you feel the force of this reaſoning?

EUGEN. Very ſenſibly.

ERAST. An anecdote of ancient hiſtory will make you conceive the advantages of a good education ſtill better. Lycurgus, the Lacedemonian law-giver, deſirous of ſhewing his People how neceſſary it is to form youth early, if we would make them uſeful to the ſtate, took two little dogs of the ſame ſpecies, and brought them up in a very different manner. One he indulged in every thing, the other he inured to the chace. When age had ſtrengthened their bodies and confirmed them in what they had been accuſtomed to, he brought them out into a public place, in preſence of all the citizens, whom he had convened together, and having ſet before theſe two dogs ſome dreſſed food, he turned looſe a hare before them. One of the dogs immediately fell to devouring the meat to which he had been accuſtomed, the other ſet off after the hare, which it preſently caught,

caught. All the people applauded his deſign; and Lycurgus, addreſſing the aſſembly, ſaid thus, "Theſe two dogs are of the ſame ſpecies; ſee what a difference *education* has made between them!"

EUGEN. Lycurgus could not give poſterity a more uſeful leſſon. It is aſtoniſhing that I ſhould never have thought of this. Oh, Sir, if children conceived, as I conceive at preſent, the ineſtimable value of education, they would be more attentive and more wiſe than they are.

ERAST. Alas! Did they but know how well we wiſh them; were they ſenſible of the many anxious hours we paſs on their account, they would be more grateful than they are. But come, I ſee you are diſpoſed to liſten to inſtruction, and I will do my utmoſt to make you acquainted with every thing a young man ought to know. Our firſt conference ſhall be on God, the author of all things; but we will defer the ſubject till we have more time to ſpare.

DISCOURSE III.

ON GOD, THE CREATION AND FALL OF MAN.

ERAST. OF all the truths, my dear Eugenius, which religion teaches, the firſt and moſt important, that which ſerves as the baſis of all the reſt, is the knowledge of a Supreme Being, the Author and Creator of all things. How do you apprehend I ſhall prove the exiſtence of this Sovereign Arbiter of Nature?

EUGEN. Nothing ſeems more eaſy, Sir. When I ſee a fine building, I ſay to myſelf, this ſuperb edifice has been erected with great order and regularity. An able architect and ingenious workmen have been its contriver and executors. So, when I think of the world, and all the wonders I *behold* in that world, I naturally cry out, Certainly theſe things muſt have been the workmanſhip of an Almighty power, and this power is the God I adore.

ERAST.

ERAST. You reaſon right. To be convinced of the exiſtence of a ſovereign Wiſdom, it is ſufficient to open our eyes and look about us. If the conſiderations of the heavens, and the ſtars, their beauty, their brightneſs, their regularity, and their wonderful revolutions, ſo conſtant and exact, will not convince us of this truth; we ſhall find it ſtrongly imprinted on the waves and upon the ſhores of the ſea, in plants, in the production of herbs and fruits, in the variety and inſtinct of animals, in the ſtructure of our bodies and in the features of our faces. In ſhort, God having created us for himſelf, he has graven in our hearts the truth of his exiſtence. There is no people, or nation, even the moſt ſavage, that has not an idea of a Divinity. It is true, ſome pay their homage to objects unworthy of their veneration; but it is for want of a more enlightened underſtanding and a better information.

EUGEN. They may have abilities to conceive, but no perſon to direct their conceptions to the right object.

ERAST. This is one of the beſt remarks I have heard upon the ſubject, and convinces me, I ſhall not loſe my time and labour, in endeavouring to improve you. Let us then enquire into the nature of God, as far as our capacities will carry us: but, at the beſt, we can have but a very imperfect idea of him; and we can know no more of his attributes, than he has condeſcended to diſcover in the Old and New Teſtaments, which are writings of inſpired authors, dictated by God himſelf, and, as ſuch, are the precious depoſits of our faith.

Now, the attributes are there declared to be, that he is *independent*, that is, that he is ſelf-exiſtent, deriving his exiſtence from no other being; that he is *eternal*, that is to ſay, that he never had a beginning, nor ever will have an end: that he is *infinite*; by this we mean, that he has an unlimited power, and poſſeſſes all imaginable perfections in a ſovereign degree; and that he is a *pure Spirit*, having neither body, figure, nor colour; of courſe, that he cannot be ſeen, perceived, or touched.

EUGEN. Permit me, Sir, to interrupt you here. You ſay that God has neither body nor figure, why then is mention made of his hands and feet? How is it ſaid that he appeared to the patriarchs?

ERAST. Man being limited in his underſtanding, was the Deity not deſcribed to him, in terms with which he is acquainted, he would have no conception of what is told him. It is for this reaſon that ſuch terms are made uſe of; and when we are told in the Scriptures, that God ſpoke and ſhewed himſelf to men, we are to underſtand, that it was an angel only who deſcended in the

the name of the Moſt High, and appeared in human form, to communicate to men the orders of the Supreme Being.

Another attribute of the Deity is *immenſity*, that is to ſay, he fills all ſpace, and is at one and the ſame moment, in all parts of the univerſe, confined to no particular ſpot or place.

He is alſo *immutable*, that is, not ſubject to change. If it be ſaid in the Scriptures, that God is angry, or that he repents; we are not to underſtand by this, paſſion or change; but theſe terms expreſs only the outward effects of his juſtice, ſo deſcribed to us, that we may comprehend them.

He *knows all*, both the preſent, the paſt, and the future; nothing is hid from him, and he penetrates the very thoughts of the heart.

He is *Almighty*, for he would ceaſe to be God, if his power was not immenſe and abſolute.

He has drawn from nothing every thing that exiſts, and that by the ſole act of his will. "Let there be light," ſaid he, "and there *was* Light."

He preſerves all creatures, and guards their exiſtence continually, for, if he ceaſed to ſupport them, they would ſink into that nothingneſs from whence he firſt formed them.

In ſhort, nothing happens in this world without his order and permiſſion. God then diſpoſes all the events of the world. The ſmalleſt action of every creature, the leaſt thought of the mind, is all regulated by his infinite wiſdom. And this adminiſtration, this government of the univerſe, which ſeems to us ſo immenſe, but which, to Him, coſts far leſs trouble than winking of the eye to us, he had no other object in view, than the manifeſtation of his glory to all created beings?

Eugen. But, Sir, if God conſulted only his glory in all that paſſes here, why does he permit, for example, the many diſorders which reign among men?

Erast. He permits evil, to draw from it a greater good. If he afflicts good men in this life, it is to reward their virtues in another. If he gives the wicked tranſitory proſperity, he makes uſe of their malice, either to exerciſe his juſtice or his mercy upon his creatures. Such is, my friend, the idea which God has given us of himſelf and of his attributes.

Eugen. What idea have you of angels?

Erast. My idea of angels is, that they are ſpiritual creatures, not formed with bodies, of courſe not capable of being ſeen, perceived or touched; for the nature of a ſpirit is to have neither body, form, nor colour. And, if ſome angels have appeared to men, as I mentioned juſt now, by order of the Almighty,

mighty, they have put on an *apparent* body, rather than a *real* one.

Angels were created for eternal life, (that is, never to die) to know God as he is, and to enjoy him everlaſtingly. They are endowed with a very pure underſtanding, ſo as to know what is good, with a will well diſpoſed to love, and every neceſſary grace for continuing in the love of the Creator, and enjoying everlaſting happineſs.

Many of them, however, loſt themſelves by their pride. Fancying themſelves more perfect than God himſelf, or, at leaſt coveting to partake with the Supreme Being, the exerciſe of his almighty power, they dared to withdraw themſelves from his controul. The Lord, to puniſh this audacious ſacrilege of their black ingratitude, threw them headlong into a dreadful gulph, called *hell*, where remorſe and deſpair will for ever torment them. The rebellious angels are called Devils, Powers of Hell, Demons, Malicious Spirits, and Angels of Darkneſs; and, we have given to one, whom we ſuppoſe their chief, the name of Satan.

EUGEN. Are theſe demons then confined in hell? If ſo, why is it ſaid that the Devil "is roaming about, ſeeking whom he may devour?"

ERAST. Theſe fallen ſpirits ſuffer that eternal puniſhment due to their rebellion, but this does not prevent many of them wandering over the earth until the day of judgment; and they are conſtantly endeavouring to draw men into ſin, that they may have companions in their misfortune.

EUGEN. But, Sir, why does God, who is infinitely good, ſuffer them to ſeduce mankind?

ERAST. For the ſame reaſon that I told you he permitted evil; that he may draw from it a greater good. We are to reſiſt the temptations of the devil, and he that reſiſts them ſhall have everlaſting life.

EUGEN. Can you give me a better idea of the Creation, than what the Scriptures afford?

ERAST. All our information on this head is gathered from the Scriptures; that hiſtorical part written by Moſes. I may poſſibly help you to form ſome conception of it; but the whole can only be imaginary. It is ſuppoſed that this globe, that is, the earth, for we can ſpeak only of the planet we inhabit, was, before the creation, a confuſed maſs of matter, to which we have given the name of *Chaos*. That, though the Almighty took the ſpace of ſix days to complete his purpoſe, he could have given being to every thing at one and the ſame inſtant, for he had

had only to will or to say "Let it *be*" and it *was*. Having in one day created the Light; in another, the Heavens and the Earth; in a third, the Waters; in a fourth, the Sun, the Moon, and the Stars; in a fifth, the inhabitants of the Air and the Waters, that is, birds and fishes; He, on the sixth day, created every terrestrial animal; this done, desirous of giving the world, so formed, a master, and placing upon earth a rational creature, who might partake with the angels (before created) the happiness of praising the Lord, he made man after his own image; that is, he made the soul of man, in imitation of his own rational faculties, though in a much inferior degree.

EUGEN. He was formed, we are told, of the earth?

ERAST. We are to suppose that he formed his body of the earth, and then breathed into him a living soul, which is the principal of human life.

EUGEN. I have been always given to understand, Sir, that the blood is the principle of life, for, if we were to take from a man all the blood in his veins, he would die.

ERAST. It is true that such a man could not live; but we must not hence conclude that the blood is the principle of life: it is only the instrument, and there is a great deal of difference between the principle and the instrument. In writing, would you say it is the pen that writes? It is the pen certainly that traces the character, but it is the hand that directs the pen, and the soul that guides the hand. In the same manner the soul gives motion to the blood, and directs the circulation, and as this motion and circulation is the instrument of life, it follows that the soul, which directs them, is the principle.

EUGEN. As the soul is so necessary; let me know, if you please, its nature.

ERAST. The soul is an immortal spirit, created after the image of God.

In the first place it is *spiritual*, that is to say, it has the same properties as angels have, to have neither body, figure nor colour; of course, not to be seen, perceived or touched. It is thus reason proves its spirituality.

It is in the second place, *immortal*, that is to say, will exist for ever; not independant of God, but, with his permission: for, as he *created* the soul, he could certainly *annihilate* it.

EUGEN. In what manner is the soul and body united?

ERAST. It is impossible to answer that question, but by conjecture; it being one of the mysteries of nature of which we are, at present, unacquainted. We are convinced of the union, but no one can tell how. All that experience will permit us to say,

is,

is, that the ſoul continues with the body, whilſt the body preſerves the organs neceſſary to carry on the different operations of the ſoul; and that it leaves it, when the harmony of this wonderful machine is deſtroyed. Then man ceaſes to be; for that, which conſtitutes man, properly ſpeaking, is the union of ſoul and body.

EUGEN. How did God form the ſoul of the firſt man?

ERAST. The Scriptures teach us, that God having formed the body of earth, breathed into it, and it became a living ſoul: but what is this breath of God? The expreſſion can only indicate the ſpirituality of the ſoul.

EUGEN. You will excuſe, Sir, my impertinent queſtions: curioſity, which brought on this great ſubject, leads me to them; I have but one more to aſk, and that is, whether God creates every ſoul, in uniting it with the body, or whether the ſoul of man, although ſpiritual and immortal, is an emanation of, and ſprings from, the ſoul of Adam, our firſt parent?

ERAST. Some of the fathers of the church have refuſed to decide upon this queſtion; but, St. Jerom, St. Ambroſe, and others, have taught that God creates every ſoul when he unites it with the body. This is the general opinion of divines, as conformable to holy writ.

EUGEN. I have often enquired whether animals have ſouls, but could never get a right anſwer.

ERAST. Men are divided upon this ſubject; ſome have thought they have; but the far greater part believe the contrary.—As you have read the Bible through and through, and are tolerably well informed in Scripture-hiſtory, give me an account, Eugenius, of the creation of the firſt woman.

EUGEN. After God had created man, we are told, that the Lord threw Adam into a deep ſleep, and whilſt he ſlept, took from him one of his ribs, of which he formed the woman, called her Eve, and preſented her to Adam when he awoke, and that Adam, at firſt ſeeing her, cried, "This is bone of my bone, "and fleſh of my fleſh. Therefore ſhall a man leave his fa-"ther and mother and cleave unto his wife, and they ſhall be "one fleſh."

ERAST. And do not you remark in theſe words, the inſtitution of marriage?

EUGEN. Clearly. But there is one thing that embarraſſes me much in this account. It is not ſaid that God gave a ſoul to Eve, as he did to Adam. Have women, therefore, no ſouls?

ERAST. It was not neceſſary that the Scriptures ſhould *ſay* ſo. God, in creating woman, deſigned to make her a fit companion

panion for Adam: to do this, he could do no leſs than endow her, as he did the man, with reaſon, and give her a ſoul with the ſame properties and privileges.

EUGEN. How is it then that we ſee the generality of women have leſs underſtanding than the men?

ERAST. Be cautious how you give into this. It is certainly true that a great number of women have not faculties equal to a like number of men; but this difference riſes, not from the nature of the ſoul, but from want of equal education, and from the delicacy of their frame.

The education of girls is very much neglected, particularly among the better ſort of people. Inſtead of applying to ſtudy, their time is ſpent in trifles, and luxurious idleneſs, which enervates their mind, and weakens their bodies. And what is the reſult? They know what they ought to be ignorant of, and are ignorant of what they ought to know.—But let us proceed on the ſubject we were upon.

After the creation of the man and the woman, God, who formed them only to make them happy, placed them in a delightful garden, where nature ſeemed to have collected all her riches. They were to cultivate and take care of this terreſtrial paradiſe, of which God gave them the command, except of one tree, which he forbade them to touch, on pain of death. The cultivation of this garden, whilſt man continued innocent, was not a work of labour, (as the earth produced every thing ſpontaneouſly, that is, of itſelf) but a ſweet and tranquil employ, which varied every inſtant, and furniſhed them with motives to adore and praiſe the bounty of their Creator. Bleſſed with the natural lights of which man is capable, we do not trace in Adam and Eve any of that groſs ignorance which obſcures our underſtanding, in the inſtant of our birth. No defect in judgment and reaſon tarniſhed the beauty of *their* minds. They were at full liberty to act as they pleaſed; and had a will well diſpoſed to do right, without any determined inclination to evil. God gave them all the aſſiſtance, all the grace neceſſary, if they made a proper uſe of it, to procure them eternal life, and without which they could not obtain it. But, regardleſs of their intereſt they ſinned.

EUGEN. And how?

ERAST. I told you, that God left them at full liberty to make free with every thing in the garden, but one tree, which he called the Tree of Knowledge of good and evil, becauſe in abſtaining from it they would have been happy and have known no evil; whereas, in eating of that tree, they became unhappy, and,

and, conſequently, by fatal experience, became acquainted with evil.

EUGEN. But why did God lay our firſt parents under ſuch a prohibition?

ERAST. To give them an opportunity of deſerving, by their obedience, the happineſs he deſigned for them; and, remark the goodneſs of the Lord, even in this prohibition. He might have contented himſelf with ſimply forbidding man the uſe of that dangerous fruit; but no, he laid before him the conſequences of his diſobedience, and the misfortune that would follow his tranſgreſſion. Could he propoſe a more powerful motive to engage him to obedience? We read, however, that in ſpite of ſuch interdiction, the devil, or fallen angel, jealous of their happineſs, in the form of a ſerpent, tempted Eve to eat, and ſhe prevailed with her huſband to do the ſame.

EUGEN. What happened to them after this?

ERAST. Guilt ſtared them immediately in the face; they became inſtantly ſenſible of their crime, and God, to puniſh their diſobedience, told the man, that the earth ſhould henceforth produce thorns and briers, and that he ſhould eat his bread "in the ſweat of his brow"; and as to the woman; that ſhe ſhould "bring forth children with pain," and be under the controul of her huſband all her life: but this was not all, they were from that inſtant made ſubject to infirmities and death; their inclinations got an evil way and inclined them to ſin; their liberty was abridged, and they had not the power of doing right with the ſame readineſs as before; they loſt the command which God gave them over the brute creation, and as *they* revolted againſt God, ſo the brutes revolted againſt *them*, and they were both diſgracefully driven out of Paradiſe, without a poſſibility of returning. In ſhort, ſubject to the empire of Satan, Heaven for which they were created, was ſhut againſt them, and they merited everlaſting damnation.

EUGEN. In what part of the world was Paradiſe ſituated?

ERAST. In that part of Aſia, called the Holy Land; between the confluence of the rivers Euphrates and Tigris and their ſeparation.

EUGEN. The puniſhment, however, ſeems to be terrible, and, I had almoſt dared to ſay, *exceſſive*.

ERAST. You would think differently, if you conſidered the infinite greatneſs of the perſon offended. Beſides, how eaſy was the taſk enjoined?

EUGEN.

EUGEN. This I admit, Sir; but why ſhould he bring us all into the world, guilty of a crime we never committed? Why ſhould he entail the puniſhment upon all his poſterity?

ERAST. I love to hear your reaſoning. Had Adam and Eve obeyed God, and by ſuch obedience have merited the happineſs annexed to their fidelity, would you have aſked why their poſterity reaped the fruit, of their deſerts?

EUGEN. I certainly ſhould not.

ERAST. Then aſk not, why we are born guilty of his crime? If it would have been juſt that we ſhould have partaken of their happineſs, why ſhould we murmur at being ſharers in their diſgrace? I will admit of there being ſomething incomprehenſible in this tranſmiſſion of original ſin; but man is incomprehenſible even *without* this ſin. God having, however, clearly revealed this article of our faith in the Scriptures; the church teaches it, and it is on this belief that the whole extent of religion is founded.

EUGEN. And why ſo, Sir, if you pleaſe?

ERAST. Becauſe, it is this doctrine which ſupports the neceſſity of the incarnation, the death, the reſurrection and aſcenſion of Jeſus Chriſt, the baptiſm of infants, and the urgency of prayer, repentance, and other Chriſtian duties.

EUGEN. You will pardon my want of comprehenſion, but this does not appear to me to be very clear.

ERAST. I will explain it then. Had God treated man as he deſerved, he would have abandoned him to his ſentence, and have doomed him to eternal miſery with the rebellious angels; but, by an effect of that infinite mercy, which ever diſarms his juſtice, he wiſhed to draw man from that miſery into which his crime had plunged him. For this purpoſe he determined to ſend his only Son into the world to die, and thus ſatisfy his juſtice, for the ſins of man.

After having paſſed ſentence on the man and woman for their offence, he condemned the ſerpent, whoſe form the devil had aſſumed, to crawl upon its belly all its life, and among other things, he put a continual enmity between him and man, ſaying, that "the poſterity of the woman ſhould bruiſe his head;" words by which the Almighty announced to mortals, the miraculous birth, the victory and empire of the Redeemer over ſin and Satan. To accompliſh this promiſe, the Son of God was in after times born of a pure Virgin, and by his death, reconciled us to the Almighty Father; and it will be our faults now, if we are not everlaſtingly happy.

EUGEN.

EUGEN. You talk now of the Son of God, and of the Father; as there is, in reality, but one God, I apprehend this is a myſtery that cannot be unravelled.

ERAST. It is. The Trinity is paſt our comprehenſion; but we flatter ourſelves it will appear very clear to us in a future ſtate, when we ſhall ſee God, and know him as he *is*. God, in his Holy Scriptures, has thought proper to declare, that Father, Son, and Holy-Ghoſt, though deſcribed as three, are only one in eſſence, and equally eternal; and, if we are not able to comprehend it, it is becauſe we have no intelligible terms to expreſs it by. You may poſſibly form ſome idea of it, from compariſon. The ſoul is but *one*, and yet it has an *underſtanding*, that knows; a *will*, that determines; and a *memory*, that can recollect paſt things. Now theſe three faculties are very different, and yet exiſt in one and the ſame ſoul.

So, the ſun is the principle of life and heat, both the one and the other are as old as the ſun, for the ſun cannot exiſt a moment without ſhining, and by ſhining it gives both light and heat. You ſee, therefore, that there are things in ourſelves, and in nature, as old as the principle from which they ſpring; as readily, therefore, may we believe, that though, in the work of our redemption, the Father is ſaid to ſend his Son, the Son to obey the Father, and the Holy Ghoſt to apply the infinite merits of the Son to mankind; yet they are not inferior one to another, but that the union between the three, is ſo great, that in ſpeaking of *one* of them, it may neceſſarily carry our meaning to the other *two*.

EUGEN. But, if this Redeemer was ſo neceſſary, why did not God ſend him upon the earth, immediately after the fall of the firſt man?

ERAST. Becauſe, he would have men learn, by the experience of four thouſand years, the *neceſſity* of the meaſure.

EUGEN. Are all men damned then who were born before the birth of our Saviour?

ERAST. By no means. "The Lamb of God", ſays St. John, "was ſacrificed *before* the creation of the world;" that is to ſay, God not only formed the eternal decree, of the death and paſſion of Chriſt, but he took care that the merits of the ſacrifice Chriſt made upon the croſs, ſhould reach back to the beginning of time; ſo that all mankind, from Adam, until now, have received the benefit of it. All that man had to do before the redemption, was to believe in one God, adore and ſerve him, anxiouſly waiting for and hoping in, a future deliverer. Hence then has our religion been the ſame from the beginning

of

of the world; men have ever acknowledged the ſame God as the Creator, and the ſame Chriſt, as the Saviour of the world.

EUGEN. How did men begin to form themſelves into ſocieties, and to enter into all the luxuries and indulgencies of life?

ERAST. Though it pleaſed the Creator to beſtow upon man every thing that was neceſſary for his exiſtence, and he was formed to live upon the natural productions of the earth; yet he endowed him with a thirſt for indulgences, and without ſuch a thirſt, ſocieties could neither flouriſh not exiſt. Without a deſire, indeed, for indulgences, our intellectual faculties would be a diſadvantage to us; we ſhould languiſh away our hours in ſtupidity, occupied only with the momentary want. It is the idea only of improving our ſituation, and adding to our happineſs, that urges us to the trouble of thinking.

EUGEN. I apprehend men were firſt in a ſavage ſtate, and it was a deſire of improving this ſituation that led them to form ſocieties.

ERAST. Exactly ſo. Man originally lived in a hunter-ſtate, and depended upon his bow for his daily ſubſiſtance; ſo that it required an extenſive diſtrict of land to maintain a tribe of men; for, it is not a ſmall ſpot that will maintain a number of people, who are to live upon wild animals taken by hunting. As men therefore grew populous, that is, encreaſed in number, they found it neceſſary to cultivate land, in order to procure them food; and this cultivation, led on to ſociety, for when they became poſſeſſed of property, it was neceſſary to guard that property from encroachments. Hence the laws of *Meum* and *Tuum*, (mine and thine) that is, from this time, they proceeded to defend their property by law. And when they could preſerve it, they endeavoured to encreaſe it: they built houſes, furniſhed thoſe houſes, and each head of a family became a huſbandman.

EUGEN. I can readily conceive that by ſuch means a very large ſtock of proviſion might be accumulated.

ERAST. Yes, more than enough. This induced numbers to turn their talents to other things. Some employed themſelves in making utenſils, others in fabricating cloaths and ſundry neceſſaries, which they gave in exchange for corn and other productions of the land. It is eaſy to conceive from hence, how ſocieties grew and became flouriſhing.

EUGEN. The method of exchanging property muſt have been exceedingly inconvenient.

ERAST. In large purchaſes between men of opulence, the inconvenience might not be great; but in ſmall purchaſes, ſuch exchanges

exchanges muſt have been troubleſome. It was this that gave riſe to the invention of money, which is eaſily carried, and, by general concurrence, is a very good ſubſtitute for any kind of commodity we may wiſh to give, in exchange for another we are more in want of: and, that this money ſhould never vary, it was thought proper to place it in the hands of government, and protect it by the power of the laws.

DISCOURSE IV.

A GENERAL IDEA OF STUDY, AND OF THE ARTS AND SCIENCES.

EUGEN. I AM delighted, Sir, with the information you are pleaſed to give me, and the plan of ſtudy you have laid down for me; and if I knew in what ſituation of life I ſhould be thrown into, I ſhould requeſt you to give me ſome directions for my conduct.

ERAST. May that happy diſpoſition of your's be laſting! God will not fail to aſſiſt your intentions in what is right and honeſt. It is no matter what ſituation of life you are in: no man in *any* ſituation can be reſpectable, without honour, without prudence, and without abilities.

EUGEN. A great deal depends upon the manner of our education?

ERAST. True. Man is like a tree. Look yonder to the banks of that river, to the right and left; I can ſee that thoſe two rows of elms have been under the direction of different men. One row, when young, has been better trained up than the other. You may ſee they are of the ſame ſpecies, by the leaf and the bark; and the ſoil of both is of the ſame quality. Take notice of this row. How ſtrait, neat, and well cut! How green and flouriſhing! How ſpreading and majeſtic! There is ſcarce a knot through any of their bodies; in ſhort, there is no fault to be found with them; but they afford the greateſt proſpect of turning out fine timber. Caſt your eyes now on the other row, ſee how ſcrubbed, knotty, crooked, and full of moſs and cankers

they are! Ragged bark, yellow leaves with ſmall withered heads! Whence now ariſes the difference in theſe two rows of trees, if not in the manner in which they were trained when young? One was certainly attended to, and the other neglected. And there is no doubt but that in time, one row will turn out excellent timber for building, while the other will be fit only for the fire.

EUGEN. A very ſtriking compariſon. It brings to my mind the ſtory you told me of Lycurgus and his dogs, and all you have ſaid on the different effects of education. But is it neceſſary that all the world ſhould receive an education equally good? Should the poor and working part of mankind be educated in the ſame manner as the rich?

ERAST. No; that is not neceſſary. Different eſtates of men and different faculties, ſhould be differently educated; but no perſon ſhould be deprived of a religious and a virtuous education. Let a man's profeſſion be ever ſo low, if he is an honeſt man, induſtrious, and a good workman, he will be always reſpectable; and the better inſtructed he has been, the more ſubmiſſive, obliging and reſpectful you will ſee him; and he will acquit himſelf in his work with the more courage and cleverneſs. In ſhort, you will be more pleaſed with him, than with one leſs inſtructed, and will employ him in preference. Such is the fruit of education in the lower claſs of people, as well as in the upper.

EUGEN. I ſee inſtances of it every day. But, pray, tell me, what is the uſe of a univerſity education?

ERAST. I am very much pleaſed with this queſtion. It was my deſign to give you a ſuccinct idea of the object of Study, and of the Sciences and liberal Arts.

EUGEN. What are the liberal Arts?

ERAST. We call thoſe arts liberal, in contradiſtinction to working trades, which are leſs honourable, and which require leſs talents and leſs knowledge. Architecture, ſculpture, painting, engraving, and the like, are liberal arts.

EUGEN. I have been told that the ancients excelled in architecture and ſculpture. Who were theſe ancients, and where did they reſide?

ERAST. The Grecians, who inhabited Greece, on the borders of the Archipelago, now in the poſſeſſion of the Turks. They flouriſhed many years before the birth of Chriſt, and were renowned for their ſculpture and their architecture. Many antiquities or pieces of their ancient ſculpture, have within theſe few years back, been found buried in the earth, in Italy and Greece; there is a variety of figures, vaſes, and other things in the Muſeum,

ſeum, that were dug out of the ruins of Herculaneum, a famous city in the neighbourhood of Naples, that was ſwallowed up by an earthquake, in the year 79. Its ruins were not diſcovered until within theſe forty years.

EUGEN. To profeſs theſe liberal arts, is it neceſſary to have an education?

ERAST. Not a very finiſhed one; but we can certainly diſcern among the profeſſors of theſe arts, thoſe who have ſtudied, and have been better inſtructed than others. They require genius and readineſs, and ſuch as poſſeſs theſe talents, make a greater progreſs in their profeſſion than others.

There are alſo the ſciences which are the principal objects of ſtudy. Indeed, without ſtudy, we cannot acquire any knowledge.

EUGEN. Pray, make me acquainted with the names of the ſciences.

ERAST. Of all the ſciences, the moſt eſſential is moral philoſophy, that is to ſay the ſcience that teaches us the duties of religion and thoſe of ſociety. We live, my dear Eugenius, but to die. Judge then of the importance of morality, which teaches us to live well, that we may die well. But, there are other ſciences ſtill, which are not only uſeful, but entertaining. We will run through them, as you ſeem to wiſh it.

We will begin with *Writing*; which, indeed, is rather one of the liberal arts; it is truly the art of painting words, and of ſpeaking to the eyes, and is one of the fineſt inventions of man. To read well, is alſo very uſeful. Good reading is, as it were, a comment upon the ſubject, it explains it as it goes on. Beſides, to read ill, is a mark of want of education, and nothing is ſo vulgar; it looks, as if we did not underſtand what we read.

A principal perfection in writing is *orthography*. Can you tell me in what this conſiſts?

EUGEN. It is to ſpell the words right.

ERAST. It is. To write correctly and grammatically, to ſpell the words properly, and uſe right ſtops, is a mark of good ſenſe and a good education. It is the firſt thing we judge by. Now, the beſt way to acquire this, is to accuſtom ourſelves to copy with attention, ſome pages of a book correctly printed. Nothing ſerves more to mark a gentleman and a man of underſtanding, than a proper *choice* of words. This is chiefly acquired by reading; but to aſſiſt on this ſubject, let me recommend to you a book I have publiſhed for the purpoſe, it points out *The Diſtinction between Words eſteemed Synonimous* in the

Engliſh language, and will be found of uſe to ſuch as wiſh to ſpeak or write with propriety and elegance. *

Another knowledge as neceſſary as writing, is, *Arithmetic*, without which a tradeſman cannot carry on his buſineſs, and a gentleman is liable to be cheated every day. In arithmetic lies the whole art of calculation. There is, indeed, another method of calculating, and a much ſhorter one, I mean *Algebra*, but it is very difficult and little uſed.

Will you know what is taught at the Univerſities?

Eugen. I ſhall be happy to hear; but firſt explain to me the nature of a *Univerſity*.

Erast. A Univerſity is a ſeminary, or ſchool, for learned men, and ſuch as every wiſe government thinks right to eſtabliſh within its dominions. Some countries have many, ſome fewer. England has two, Oxford and Cambridge; Scotland has four, Edinburgh, Glaſgow, Aberdeen, and St. Andrew's; and Ireland has one, eſtabliſhed at Dublin. Each of theſe Univerſities conſiſts of one or more colleges, with certain endowments. Government having granted them charters, with certain privileges, large ſomes of money have been given, from time to time, by well-diſpoſed perſons, to found certain houſes or colleges in thoſe towns. In Oxford there are twenty colleges, in Cambridge, ſixteen, in Dublin, one. Each of theſe colleges, through noble contribution of the rich, is in poſſeſſion of eſtates ſufficient to maintain a certain number of perſons, called Fellows, who live together in ſociety, and who employ themſelves in educating young men, either in law, phyſic, or divinity. Such as go there to ſtudy, pay for their education, and to encourage perſons to ſend their ſons to theſe places, there are certain privileges annexed to thoſe on whom the Univerſities ſhall be pleaſed to confer a degree or mark of diſtinction. A clergyman cannot hold two livings, unleſs he has taken the degree of Maſter of Arts, or Bachelor of Laws, in one of our Univerſities; nor can he be made a biſhop, until he has taken a Doctor's degree. So likewiſe, in phyſic; a phyſician cannot practiſe as ſuch, until he has taken the degree of a Doctor of phyſic. And before theſe degrees are given, the candidates for thoſe honours are examined, as to their proficiency in the ſcience they profeſs.

Eugen. It is a very laudable inſtitution. I have heard of Doctors of Muſic; what are they?

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Erast.

ERAST. Muſic and Poetry are held there as ſciences, and degrees are occaſionally given in both. The degree of Doctor of Laws is rather an honorary degree, and is frequently given to noblemen and other great perſonages, as a compliment.

There is a certain diſcipline obſerved in the univerſities, and they govern by laws of their own.

EUGEN. What are the chief ſtudies there?

ERAST. Beſides the general ſtudies of Law, Phyſic, and Divinity, they give lectures in Algebra, Mathematics, Aſtronomy, Natural Philoſophy, Rhetoric, and Logic.

EUGEN. Will you be kind enough to explain them ſeparately?

ERAST. *Algebra* I have already mentioned.

Mathematics is the ſcience which contemplates whatever is capable of being numbered or meaſured.

Aſtronomy is the ſtudy of the heavenly bodies.

Natural Philoſophy is the ſcience of nature. It explains the elements, Air, Earth, Fire, and Water, and ſearches into their cauſes and effects. You ſee how extenſive this branch of ſcience is; it includes mathematics and mechanics; it comprehends all that reſpects powers or ſtrength, extent, meaſures, weights, and the machines employed in different arts.

Rhetoric explains all the figures and beauties of language, and ſerves to give it more energy or more grace; it teaches us the difference of ſtyle, and how to vary it according to the ſubject-matter. In ſhort, it is the art of oratory, whereas *Logic* is the art of cloſe reaſoning.

EUGEN. But there are other ſtudies than theſe?

ERAST. Yes, many; but not taught at the Univerſities.

EUGEN. Will you juſt name them?

ERAST. Beſides the living languages, as French, Spaniſh, Dutch, and ſo on, there are the dead languages, Hebrew, Greek, and Latin; called *dead*, from not being perfectly ſpoken any where.

Juriſprudence is the ſcience of the laws.

Phyſic. Under this head, we include *Anatomy*, the ſtructure of the human body; *Surgery*, the art of amputation and healing wounds; *Chemiſtry*, or the art of decompoſing bodies proper for the uſe of medicine, or of dividing, mixing, and purifying different metals; *Botany*, or the ſtudy of plants; and, *Pharmacy*, the art of compoſing medicines.

Geography ſhews the ſituation of countries and the uſe of maps.

Geometry is the art of meaſuring.

Heraldry is that of knowing the arms of noble families, towns and kingdoms.

Politics is the ſcience of princes and miniſters, and, indeed, is the whole art of goverment.

Fortification is the ſcience of defending towns againſt the aſſault of an enemy.

Gunnery is the ſcience of artillery, teaching the method of uſing cannon, &c.

Tactics is the ſcience of the army;

Navigation, that of equipping and conducting veſſels upon the ſea.

The *Manege* is the ſcience of horſemanſhip;

Agriculture, the art of cultivation;

Architecture, the art of building;

Muſic, the ſcience of compoſing tunes and pieces of muſic, and,

The *Belles Lettres* is polite literature, *viz.* Poetry, Hiſtory, &c.

Economy is the ſcience of adapting our out-goings to our incomes, and regulating our domeſtic expences.

Thus I have run conciſely through the principal branches of ſtudy, ſome of which it is neceſſary for all men to be acquainted with.

EUGEN. What a crowd of arts and ſciences to chooſe from!

ERAST. There are others ſtill, but I muſt paſs over them in ſilence. You will acquire a knowledge of them as you advance in the world. All I aim at now, is to give you an idea of the utility and extent of ſtudies. You ſee the different arts they lead to; I will explain ſome of them in our future converſations more particularly; but I muſt repeat here, and you will obſerve it through life; that ſuch perſons as have received the beſt principles, and who know how to profit by the inſtructions that were given them in youth, will have infinitely the moſt honour in the world.

DISCOURSE V.

OF TRADE AND COMMERCE.

EUGEN. RETURNING to town, Sir, I paſſed by ſeveral markets. What hurry and buſtle! Nothing but proviſions and merchandiſe; buyers and ſellers every where!

ERAST.

ERAST. Commerce conſiſts in this; and to give you a better inſight to it, we will go into one of theſe markets. Here then we are. What a crowd! Take notice what a number of empty carts and waggons. There muſt have been a great ſale of corn to-day!

EUGEN. Is not that ſo much the better?

ERAST. Certainly.

EUGEN. And why?

ERAST. You do not know then that wheat is the moſt eſſential of all merchandiſe, being the firſt neceſſary? What would become of the inhabitants of a city, if thoſe of a country were to diſcontinue bringing wheat to market for only ſix weeks? There would be no bread. The poor would die with hunger, and the rich would be embarraſſed with their money; they could not eat gold and ſilver. You may judge from this of the benefits we derive from agriculture; and know, that of all merchandiſe, the neceſſaries of life are the moſt valuable. Hence it appears, that towns are powerfully intereſted to encourage the commerce of corn; for, the more open and unreſtrained that commerce is, the more likely are towns to be populous and flouriſhing; whereas, if cities had no corn-markets, they would ſoon be deſerted; graſs would grow in the ſtreets, and the inhabitants would be more miſerable than the villagers themſelves; but let us go on. We ſhall come preſently to the beaſt-market.

EUGEN. This is the chicken-market I apprehend. What a quantity of fowls of all ſorts! Chickens, turkies, ducks, poultry ready for the ſpit, eggs, butter, cheeſe, fruit, and vegetables in abundance.

ERAST. Thus are towns ſupplied with proviſions. Take notice what a variety of articles we draw from the country. How much do we owe to the induſtry and care of the huſbandman, who procures us ſuch things as we could not well do without! But this ſale of proviſions even aſſiſts thoſe to live, who reſide in the neighbourhood of towns. They are all brought to be converted into money.

EUGEN. Is it not right that they ſhould profit by the fruit of their labours? We ought to be obliged to them, even though we pay them; for they work for us as well as for themſelves. But let us paſs to the beaſt-market. I ſee a prodigious multitude of horſes, cows, ſheep, and pigs. What a crowd of people there is about them! Is it a good thing, Sir, to have ſuch large markets of cattle?

ERAST. Certainly: The better a market is ſerved, the greater the variety; we can then have ſuch cattle as we want, and ſuch as pleaſe us beſt. Every perſon, here, in laying out his money, helps the tradeſman and artiſt to live; for thoſe who receive money for the proviſions they bring to market, lay it out again in the ſame town, for the neceſſaries and conveniencies they want.

To accomodate the people in all towns, is the reaſon of eſtabliſhing *markets* once or twice a week; and, beſides theſe ſtated days weekly, there are particular markets, at certain times of the year, called *fairs*: theſe fairs are authoriſed by government, and are eſtabliſhed for the benefit of the neighbourhood where they are held, and for the convenience of ſelling that merchandiſe that is produced in the places round about. For example, ſome fairs are conſiderable for the ſale of horſes; others for horned cattle, and ſheep; others for cheeſe, for linens, &c. according to the manufactures in the countries where they are held. At Cheſter there is a great fair annually, for Iriſh linens, brought over there by the manufacturers from Ireland. Theſe fairs, or free markets, by the certain privileges they have, by the abundance and great choice of merchandiſe they furniſh; and by the concourſe of people they bring together, animate commerce, and occaſion a great circulation of money.

EUGEN. I have ſeen wakes in the north of England, where there has been nothing bought or ſold.

ERAST. But wakes are not fairs. A *Wake* is annually held on the feaſt of the dedication of the pariſh-church, that is, on the day the church was conſecrated; and on theſe feſtivals, every houſe-keeper keeps an open table and welcomes every comer. All ſorts of rural amuſements go forward on theſe days; but they are days of pleaſure and not days of buſineſs.

EUGEN. Will you ſtop here much longer?

ERAST. No; we will go on to the *navigable canal.*

EUGEN. What a number of boats there are there! Was the canal made on purpoſe for them?

ERAST. It was. A ſingle river, which nature alone has formed, is not, in general, ſo ſtrait nor ſo convenient for the paſſage of boats. Rivers generally wind a great deal, and have a number of ſhallow places that are difficult to paſs; beſides, rivers do not always run from town to town as theſe canals are made to do. Here, the banks are made for the purpoſe of horſes drawing the barges along, and with wharfs for the convenience of loading and unloading them. See how the merchandiſe

chandiſe is ranged in different places; timber, firewood, bricks, paving-ſtones, ſand, coals, and other things, which are here to be conveyed away in waggons to the places they are going to.

EUGEN. Canals then are very beneficial to a town?

ERAST. Very much ſo. Towns, where there is a port as well as a canal, that is, where a navigable river joins it, flouriſh very much; for ſuch rivers bring a variety of things from the ſea and other places out of the reach of a canal, and commerce, in ſuch a town, is much more extended.

EUGEN. How is this, pray?

ERAST. Tranſporting merchandiſe by water, is much leſs expenſive and more convenient than conveying it by land. There, now, is a boat loaded with coals for this town. It is brought from the colliery or coal-mine, twenty leagues from this place, and contains fifty ton-weight of coals, more than forty waggons, with four horſes each, can draw; and yet it is drawn upon the water by eight horſes; of courſe, here is the expence of one hundred and fifty-two horſes, and thirty-ſeven men to drive thoſe horſes, ſaved; for three men are ſufficient to conduct this boat and the eight horſes that draw it. You ſee, now, how money is ſaved; of courſe, the ſeller of the coals can afford to let his cuſtomers have them at a much leſs price, than if they were brought all the way by land-carriage. It is the ſame with timber, with corn, and other merchandize conveyed by water; ſo that the carriage, if not quite ſo expeditious, is leſs expenſive.

EUGEN. I comprehend it very well. And pray who are at the expence of cutting theſe canals?

ERAST. A certain company of gentlemen. Suppoſe, for example, one hundred join one thouſand pounds a-piece, that is, one hundred thouſand pounds; this done, they apply to parliament for leave to make the canal, and when parliament has paſſed an act for that purpoſe, allowing them to take toll, or a ſmall ſum of money for every boat that paſſes on it, they carry their plan into execution. So that each of theſe gentlemen have a one-hundredth ſhare in ſuch canal, and the profit ariſing from the toll, after the expences of keeping the banks, &c. in repair, is divided among them, in proportion to their ſhares. By which means they get often a large intereſt for the uſe of the money ſo advanced; and they can ſell their ſhares at any time. *Turnpike roads* are made by the ſame means, and the toll paid at the gates is the property of the perſons who contribute to make the road. Before turnpikes were made, the roads were impaſſible; no one, therefore, could grudge a few pence for

the convenience of good roads. Turnpikes are now made from town to town, all over the kingdom, and in proceſs of time, canals will be as general. But if you would ſee a commercial ſcene indeed, you muſt go to a *ſea-port*.

EUGEN. I ſuppoſe ſo.

ERAST. You would there ſee a number of people of all countries, and ſpeaking different languages; veſſels of various ſtructures and different nations; ſome moored in the port, others coming in, others hoiſting their ſails to go out. French veſſels, Engliſh, Dutch, Swediſh, Ruſſia, Spaniſh, Portugueſe, &c. There are veſſels that carry from fifty tons burthen to ſix hundred; that is to ſay, large and ſmall; and will carry a greater or leſs quantity of merchandiſe. Each ton is twenty hundred pounds weight. In one place upon the ſtocks are ſhips building; in others, upon the beach, ſhips lying on one ſide to be repaired. Every ſhip has its ſails, its cordage, its anchors, its boats, in ſhort, every *apparatus* neceſſary for navigation. Manning a veſſel for ſea, is putting on board a number of men ſufficient to navigate her, and a pilot to conduct her out of port. All theſe men have particular offices, from the captain to the cabin-boy. There are ſhips of war and merchant ſhips. The firſt belong to the ſtate, and are employed for the defence of the kingdom and its colonies, and for the protection of the merchant-ſhips; the latter belong to particular merchant or trading companies, ſuch as the Eaſt-India Company, the South-Sea Company, and others. It is with ſuch trading veſſels that they run over all the known ſeas with merchandiſe, and from one part of the globe to another.

EUGEN. How is a ſhip directed upon the ſea?

ERAST. By her rudder, which is a board fixed at the ſtern or tail of a ſhip, under water, upon hinges, and moves to the right or to the left; if moved to the left, by the action of the water againſt it, it will turn the head of the ſhip to the left; if moved to the right, it turns the ſhip to the right. This rudder is directed by a handle upon deck, which the pilot moves at his pleaſure.

EUGEN. And how do they know which way to go, when out of ſight of land?

ERAST. Out at ſea, they are directed by the *compaſs*, of which I will give you, ſome day, a more particular deſcription. It is like the hand of a dial, and always turns to the north; this is placed before the perſon who ſteers or directs the ſhip, and as the ſhip moves, this hand moves, and points out whether the veſſel is going its right courſe: for as it is known in what

part

part of the compaſs the place lies, to which the veſſel is bound, that is to ſay, whether the port they are going to, be in the north, ſouth, or ſo on; the compaſs will always direct them to that port, by directing the ſhip ſo, as that the hand ſhall point north, or ſouth, or to that part of the globe to which it is bound. Near the coaſts they are directed by ſea-marks; trees, or ſteeples planted or erected on high grounds for the purpoſe; and, at night, by light-houſes, that is, towers with fires burning at the top of them.

EUGEN. Who are at the expence of theſe erections?

ERAST. Maſters of ſhips themſelves. In this country there is a corporation of gentlemen under the name of *The Trinity-Houſe*, of which there are thirty-one governors, called *Elder Brethren*. Theſe gentlemen are authoriſed by government, to collect from every maſter of a ſhip, a certain toll, for the purpoſe of erecting beacons and land-marks, to point out ſhelves and ſands. Light-houſes, are ſupported alſo by a ſimilar toll, paid to particular people, to ſupport the neceſſary expences of ſuch lights.

EUGEN. When a ſhip is out of ſight of land for many weeks, is it poſſible to know how far they have got upon their voyage?

ERAST. Yes. They know this by the Longitude and the Latitude.

EUGEN. Be pleaſed to explain them to me.

ERAST. The *longitude* of any place is its diſtance, eaſt or weſt, from the port we ſail; and to find this out, we calculate by the pace or rate the ſhip goes at. Knowing how far diſtant the place is to which the ſhip is going, ſeamen take notice, at ſeveral periods through the day and night, how faſt the veſſel ſails, as whether ſhe goes ſix, ſeven, or eight miles an hour, more or leſs. This is found by throwing what is called the *log-line*, which is a line, with knots at certain diſtances, wound off a reel into the water at the ſhip's ſide, by a minute-glaſs; and in proportion as the ſhip runs from the knots in this line, each of which is a mile, they, by experience, meaſure its pace, which is ſet down every time the line is thrown, and calculated at the end of the day. But this is a very uncertain way of finding it out. They are often very much deceived in their reckoning. The *Latitude*, which is the diſtance of one place from another, north or ſouth, they can tell very accurately, as I will hereafter explain; but the longitude is what ſeamen wiſh to diſcover, and, for this purpoſe, moſt nations, have promiſed large rewards to the diſcoverer. It may be known by a watch, if one could be made to keep time regularly without the leaſt vari-

ation; one Harriſon invented ſuch a time-keeper, and received, from government, a reward of twenty thouſand pounds; but this does not quite anſwer the purpoſe, it having been found to vary.

EUGEN. I am anxious to know how a time-keeper will diſcover it?

ERAST. I will explain that to you at ſome future time, when I give you an account of the earth's motion, as you will then better underſtand it. And I will, at that time, deſcribe the latitude; we will, therefore, reſume our ſubject. I was telling you, I think, that each ſhip, to be equipped for her voyage, muſt have a ſufficient number of men on board her, to work her in her paſſage.

EUGEN. What are the *Officers* on board a king's ſhip?

ERAST. The officers, that rank as gentlemen, are the captain, the lieutenants, and the midſhipmen; the chaplain, the ſurgeon, and the ſurgeon's mate. A young man muſt be a midſhipman ſix years before he can be made a lieutenant, and muſt undergo an examination at the Admiralty, as to his proficiency in his profeſſion.

EUGEN. Does ſix years ſervice entitle a man to a lieutenancy?

ERAST. No; ſome, that have not intereſt to be appointed lieutenants, have continued midſhipmen all their lives.

EUGEN. Is there more than one lieutenant to a ſhip?

ERAST. According to the ſize of the ſhip; firſt and ſecond-rate ſhips have ſix lieutenants each; third rates, five lieutenants; fourth or fifth rates, three each; and every other veſſel, one.

EUGEN. What are the ſeveral *ranks of naval officers* and their *pay?*

ERAST. An admiral and commander in chief has five pounds a day; an admiral, three pounds ten ſhillings; a vice-admiral, two pounds ten ſhillings; a rear-admiral, one pound fifteen ſhillings; captains, according to the ſize of the ſhips, from one pound fifteen ſhillings per day, each, to eight ſhillings; maſter and commander, eight ſhillings; lieutenants, ſome five, ſome four ſhillings; and midſhipmen the pay only of a common man, four or five pounds a month; the chaplain nineteen ſhillings a month, and fourpence a month from each man's pay; the ſurgeon five pounds a month, and two-pence a month from each man's pay. The other men are paid different ſalleries according to their offices. Each of the officers have ſome other perquiſites, beſides a ſhare of the prizes or ſhips they take from the enemy in time of war.

EUGEN.

EUGEN. Are there not ſome land-forces always on board ſhips of war?

ERAST. *Marines*; who have nothing to do with working the ſhip; their duty is merely to defend it in war, and attack the enemy, when fighting. There is generally a company on board each ſhip, about forty in number, under a captain and two lieutenants. And there are ſeventy companies of marines in the whole.

EUGEN. Are the officers of the navy as much eſteemed as thoſe of the army?

ERAST. Equally ſo, and they rank before the army; that is to ſay, a captain of a ſhip ranks with a lieutenant-colonel in the army, and a lieutenant of a man of war ranks with a captain.

EUGEN. Are there any officers in the marines higher than a captain?

ERAST. Yes; but not ſo many in number. There are but three diviſions or regiments of marines, each of which has two or more majors, from two to four lieutenant-colonels, one or two colonel-commandants, and a colonel. There is alſo a lieutenant-general and a general of marines.

EUGEN. Is there any proviſion made for thoſe unfortunate ſeamen who are wounded in the ſervice?

ERAST. Yes; beſides a ſum of money given to each, in proportion to his wound, called *ſmart-money*, there are two charitable inſtitutions for this purpoſe, the cheſt at Chatham, and Greenwich hoſpital.

The *cheſt at Chatham* gives gratuities for wounds, and ſmall annual penſions to ſuch as have been wounded, in proportion to what they have ſuffered.

Greenwich Hoſpital receives ſuch ſeamen as, by age, wounds, and other accidents, are diſabled from further ſervice, and provides for the widows and children of ſuch as are ſlain. In this hoſpital are generally two thouſand three hundred men, one hundred and fifty boys, and one hundred and forty women as nurſes to the ſick. They are lodged, cloathed, and fed for life, and have each ſomething allowed for pocket-money. The boys are taken in at eleven years of age, and go out at ſixteen, either to ſea or trade. This hoſpital is ſupported by government, and by ſix-pence a month paid out of every ſeaman's wages.

EUGEN. A very comfortable proviſion truly!——Be kind enough to give me an account of ſome of the trading companies you mentioned.

ERAST. If I explain one, you will underſtand the whole. I will give you then ſome idea of the *Eaſt India Company*.

This Company, is a number of people in partnerſhip together, for the purpoſe of trading to the Eaſt-Indies. Government has granted them a charter for that purpoſe, on their paying the public four or five hundred thouſand pounds a year; ſo that you ſee how large their gains are. The Company's ſtock of money, with which they carry on their trade, conſiſts of many millions, and their profits are ſuch, that after paying all expences and loſſes that occur in this joint trade, they get about twelve *per cent.* for the money they employ. This partnerſhip is open and free to every one that will join them. There are, every day, perſons to be found that will ſell a ſhare of this great concern. A five hundred pounds ſhare will entitle a perſon to a voice in the concerns of the company, which is principally conducted by thirteen directors, choſen annually out of the partners or proprietors. This Company, ſince their firſt eſtabliſhment, have driven the natives of Bengal into the back part of the country, and are now poſſeſſed of a great extent of territory, and they keep an army for the defence of it. The *South-Sea Company*, the *Ruſſian Company*, the *Hudſon's-Bay Company*, and the *African*, are much upon the ſame plan, though not ſo rich, nor trading with ſo large a ſtock. The value of each ſhare, or, which is the ſame, of each one hundred pounds ſtock, riſes and falls in proportion to the imaginary ſtate of the Company.

EUGEN. Now you mention ſtock, I could wiſh to have the nature of *government-ſtock* explained.

ERAST. I muſt firſt tell you, that perſons who have money to ſpare, can, by lending it to thoſe who want it, have five pounds annually for the uſe of every hundred pound; but no more; five *per cent.* is the legal intereſt allowed by law: as the ſecurity however ſuch perſons generally give for the return of the principal ſum lent, is not conſidered ſo good as government ſecurity; government, when in credit, can borrow money at leſs intereſt than five *per cent.* When government has eſtabliſhed a tax to pay the intereſt of the money it wants to borrow, the public is called on to lend them the money, upon the faith and credit of the nation; and when this ſum of money is advanced, it is called *Stock*, and government, every half-year, pays the intereſt of this ſtock to the perſons poſſeſſed of it. Now, ſuppoſe I lend government one hundred pounds, and wiſh ſome time afterwards to have it again, under an idea that government will never be able to pay me the principal; I cannot get this money back from

from the ſtate; but I offer my one hundred pounds ſtock to you. You tell me, the ſtate may be a bankrupt for any thing that is known to the contrary, and then it will not be worth one ſhilling; however, if I chuſe to ſell it, you will give me ſixty pounds for it, which I agree to take. It is on this account that the ſtocks riſe and fall every day, according to the number of buyers or ſellers in the ſtock-market. A piece of bad news will frighten people, and occaſion many ſellers and few buyers, of courſe will *lower* the value of ſtock; and a piece of good news will, on the contrary, occaſion many buyers and few ſellers, of courſe *raiſe* the price of ſtock. The ſtocks of the trading companies riſe and fall in proportion with thoſe of government; as the intereſt of money in one ſtock keeps pace with the intereſt in another. This ſtock is called the *public funds*.

EUGEN. Is the *ſinking fund*, a fund of the ſame kind?

ERAST. No; government always takes care by eſtabliſhing new taxes to anſwer every contingent expence of the ſtate, and generally contrives that the taxes and other revenues of the crown ſhall exceed the public expenditure or outgoings, ſo as to leave a ſurplus of gain every year. This ſurplus, or ſaving, is treaſured up for the purpoſe of paying off, at ſome future time, a part of the money before borrowed, and the money or ſtock ſo ſaved, or treaſured up, is called the *ſinking* fund, the deſign of it being to ſink or leſſen the public debt.

EUGEN. And does government often pay off the debts it owes?

ERAST. Now and then it will pay off a few millions, by means of the money ſaved; but it will never be able to pay off the whole; for owing to wars and a variety of unforeſeen expences, the national debt amounts now to upwards of two hundred and fifty millions of pounds; ſo that government has enough to do to find money to pay the intereſt of that debt; which intereſt, at three *per cent*, amounts annually to more than ſeven millions. It is this enormous debt that has injured the credit of the nation, for people begin to think now, that ſome time hence, ſo far from paying off the principal, the ſtate will not be able to pay the intereſt; and it is under this idea, that one hundred pounds ſtock, will not ſell ſometimes for ſixty pounds.

EUGEN. How long has this great debt been growing?

ERAST. Not a hundred years.

EUGEN. What, Sir, are the *navy-bills*?

ERAST. When the commiſſioners of the navy purchaſe any naval ſtores, or employ any ſhipping to tranſport proviſions, troops, *&c.* to diſtant parts, they pay for theſe things in paper-money;

per-money; that is to ſay, they give the ſeller an order upon the treaſurer of the navy for ſo much money, which order ſpecifies, that if the bill is not paid in ſix months, the holder of ſuch bill ſhall have four *per cent.* intereſt on the ſum due, until it be paid. Theſe bills are generally ſold at a diſadvantage; one hundred pounds will ſcarce ſell for more than ninety pounds. But let us return to the ſubject we were upon.

EUGEN. I ſhould like to take a voyage in one of thoſe great ſhips.

ERAST. Nothing would be more intereſting or lively. The *ſea* is like a chain that unites all parts of the globe together. Without navigation, commerce could not exiſt, or, at leaſt, could not flouriſh. Every one would find himſelf limited to the productions of his own country. We ſhould be deprived of that infinite aſſiſtance we receive from foreigners, and could not yield them any. Beſides, the ſea trains up a prodigious quantity of ſeamen, which, in time of war, are our principal defence. A great number are alſo employed in our fiſheries, which is a further nurſery for ſeamen.

EUGEN. A ſea-faring life muſt, however, be attended with great dangers. Does not a ſeaman dread ſtorms and ſhipwreck?

ERAST. The ſea has, undoubtedly, its dangers; but is the land exempt from them? Are we not every day expoſed to a thouſand accidents? Without the aid of an all-powerful hand, who could protect us? It is a confidence in God, that leads ſeamen to brave the tempeſts, the ſhallows, the ſand-banks, the currents, the gulfs, the pirates or robbers on the ſea, and all the dangers of the deep. God preſerves mariners as he does other men; and, in fact, we hear of very few periſhing, in proportion to the great numbers that follow a ſea-faring life: not one in a thouſand. If there was, men would not be ſo ready to embark as they are. The ſea is, as it were, their natural element. They are not happy on ſhore. Beſides, the great ſums of money they gain at ſea is an object, and they deſerve all they get for the riſks they run.

EUGEN. A *whirlpool*, they ſay, is a dangerous thing; what is the nature of it?

ERAST. It reſembles a *whirlwind* in the air: as the one is a circular current of air, that ſweeps things off the ground and takes them up aloft with it; a whirlpool is a circular current in ſome parts of the ſea, that will draw a veſſel or any other thing within its reach, to the centre or middle of ſuch whirling current, and there ſuck it in or ſink it, ſo as, perhaps, to riſe no more.

more. It is ſuppoſed to be cauſed by a hole or cavern at the bottom of the ſea beneath it, by which the waters are conveyed through a ſubterraneous paſſage to ſome other part. This produces the ſame effect, as appears in the top of a funnel when its contents are running into a bottle beneath, *viz.* a hole in the centre of the fluid, and a ſtrong ſuction downwards.

EUGEN. I conceive many curious things are met with in long voyages.

ERAST. Many. The ſeas are immenſe, and the whole globe may be traverſed by means of navigation. The moſt powerful European nations are the Engliſh, the Dutch, the French, the Spaniards, and the Portugueſe. Theſe have poſſeſſions beyond the ſeas. Iſlands have been diſcovered by ſubjects of European princes, and ſome of them continue under their dominions to this day. They have colonized them, that is, they have peopled them, by ſending inhabitants there from their own countries. The vaſt tract of America, was peopled chiefly by this country, and was under Engliſh government untill within theſe few years.

EUGEN. Were theſe places uninhabited, that were thus colonized?

ERAST. No. They were inhabited, but by naked ſavages. The people who landed there, drove theſe back into the interior parts of the country, and when they had built a town, they defended it from the incurſions of the natives.

EUGEN. But can this violent ſeizure of land be reconciled with juſtice?

ERAST. Certainly. All territory was originally acquired by conqueſt. This gave riſe to the ſeveral ſtates upon the earth. And when a number of people come and form a ſettlement upon a track of land, which the natives have no other claim to, than an unreſtrained liberty of ranging it for food, if ſuch ſettlers put them in a way of living more comfortably, and gratify them with a thouſand indulgences, which otherwiſe, they would never have heard of; inſtead of having reaſon to complain, they would, in my opinion, have cauſe to bleſs themſelves at the fortunate event.

It is to theſe diſtant parts, then, and to the different nations of the world that Europeans tranſport merchandiſe, the growth of their reſpective countries; bringing back, in exchange, wealth of every kind, gold, ſilver, precious ſtones, ſkins, cottons, ſugar, tea, coffee, cocoa, cochineal, indigo, pepper, cinnamon, tobacco, and many other things which we have not. We trade to the coaſt of Guinea for negroes, that is, for black ſlaves

and,

and carry them to the plantations abroad, where they are ſold and employed in agriculture, and where inhumanity treats them little better than brutes. In ſailing to theſe climates we ſee remarkable things and the different productions of the countries. We become acquainted with their manners, their cuſtoms, their religion and form of government; in ſhort, we acquire an infinity of knowledge, no leſs uſeful than curious. But let us return to commerce by land.

Merchants ſeldom go to ſea themſelves, they tranſact all the buſineſs at home, and ſhips convey their merchandiſe out and home. Was you in the counting-houſe of a capital merchant, you would be aſtoniſhed to ſee, that, without going out of that room, they tranſact buſineſs in all parts of the world. Some employ ſhips of others; others have ſhips of their own. Commerce, in its utmoſt extent, is a prodigious thing. You may judge of its extent by the poſtage of letters which merchants annually pay. There are houſes in London, that is, merchants whoſe letters coſt them upwards of ſix or ſeven hundred pounds a year, and who will return more than ſeven or eight hundred thouſand pounds annually, I mean, do buſineſs to that amount. Merchandiſe carried out of England to foreign parts is called *exports*, that brought in, *imports*.

EUGEN. Excluſive then of the imports, what is the principal branch of our commerce?

ERAST. Manufactures are the moſt conſiderable part of Engliſh commerce, and the manufacture of woollen cloths the moſt principal. To encourage it, government has obliged every perſon to be buried in a woollen-dreſs under the penalty of five pounds. But, beſides this branch of commerce, we have a manufactory of ſilk, eſtabliſhed in Spital-Fields, London; of cottons, velvets, muſlins, and a variety of other linens, painted and plain, at Mancheſter; of ribbands, at Coventry; of cloth, in Yorkſhire and Wiltſhire; of Stockings, at Nottingham and other places; of glaſs, at Newcaſtle; and of hardware of all ſorts, at Birmingham, Sheffield, and Leeds; whereas, Scotland and Ireland are chiefly diſtinguiſhed for linen. As France and Spain are renowned for their wines, England is remarked for its beer, of which almoſt every county boaſts of taking the lead.

EUGEN. I preſume the great towns generally run away with the principal part of the commerce.

ERAST. Pretty much ſo. Where there is the advantage of a good ſea-port, there is much buſineſs carried on, at leaſt to foreign parts, for example, at London, Briſtol, and Liverpool: but the manufactures are chiefly eſtabliſhed in cheap countries;

tries; and such as are wrought by fire, in places abounding with coals.

EUGEN. What is the difference between a wholesale and a retail business?

ERAST. A wholesale dealer is usually a merchant or a manufacturer, and sells only to those who sell again; of course deals out his goods in large quantities, and is contented with smaller gains; whereas, a retail trader parcels out his goods to the consumer, and in such small quantities as he may have occasion for.

EUGEN. Which is the most profitable then, a wholesale business or a retail one?

ERAST. A wholesale business is generally the most lucrative, for, though wholesale dealers get less profit upon every hundred pounds worth of goods they sell, yet as their returns in trade are very large, and their dealings very considerable, they are generally large gainers upon the whole; but they are, at the same time, exposed to greater losses, and such a trade requires a large sum of money to carry it on. But a retail trader, that has a great deal of business and many customers, gets, in common, a great deal of money, and often more than any wholesale dealers; because he has a greater profit, and his money is quicker returned, not being obliged to give so long credit, nor risk such large sums. We have seen retail traders get very great fortunes, but not generally in small towns; for where there are but few inhabitants and many shop-keepers, the trade is too much divided to admit of large gains.

EUGEN. It is owing to great losses, I apprehend, that we see so many bankrupts.

ERAST. Every situation of life, my good friend, has its disgraces; you will be better acquainted with this as you advance in life. The risk of loss, I confess is a disagreeable thing in trade. When a man cannot pay his debts, he is liable to be arrested and sent to prison, and when once he is supposed to be deficient in this respect, all his creditors, fearful of losing their money, apply to him for it; this frequently occasions him to secrete himself and shut up his shop. Such a man is then said to fail, or to be a *bankrupt*, for his creditors then seize upon all he has and divide his property among them, in proportion to the several sums he owes. Sometimes the creditors will get half their demands, sometimes a fourth part, and sometimes not so much; but if, on examining his accounts, it appears that he has acted fairly, they customarily give him a general discharge, which

which is called *ſigning his certificate*, and ſuffer him to begin trade again, if he can, unmoleſted.

EUGEN. The accidental burning of a tradeſman's warehouſe, or the loſs of a ſhip loaded with goods at ſea, may ruin the faireſt dealer unexpectedly.

ERAST. There are precautions againſt ſuch unforeſeen loſſes. In London there are *aſſurance-offices*, that, for a ſmall annual premium, will inſure any man's property from loſs by fire or the dangers of the ſea. Theſe conſiſt of a number of opulent men, whoſe fortunes are reſponſible and adequate for any ſums they inſure. Tradeſmen can have their houſes and goods inſured for three or four ſhillings in the hundred pounds, that is, on paying three or four ſhillings a year for every hundred pounds they think proper to inſure. Should a fire accidentally deſtroy their property, theſe offices will make good their loſſes, as far as the hundred pounds they have inſured; and they may inſure to any amount.

In like manner may ſhips be inſured during the voyage they are about to make, and that for about three or four pounds in the hundred pounds. The perſons who do this are called *underwriters*. Nay, theſe aſſurance-offices will go further, they will inſure any man's life for a ſum of money, in proportion to his age and the chance there is of his dying. Suppoſe a man was to give one thouſand pounds for one hundred pounds *per annum* for his life; that his family may not looſe the benefit of the money ſo laid out, he can, by paying to ſome of theſe offices twenty, thirty, or forty pounds a year, more or leſs, out of the one hundred pounds a year, leave the thouſand pounds at his death to whom he pleaſes; for, die when he may, theſe offices will pay the money.

EUGEN. Are they not often ſufferers on this account?

ERAST. No. When it is conſidered how many perſons property they inſure, the chance is much in their favour, of courſe their loſſes are not ſo great as to make them loſers in the whole; for, they make their calculations ſo, that the premiums or rewards they receive for inſuring, are more than ſufficient to make good every loſs they are likely to ſuſtain.

EUGEN. Where a man can inſure his property in this manner, it is unpardonable in him to fail; as it muſt be owing to ſome neglect or inattention of his own.

ERAST. It is frequently ſo. Men too often wiſh to get rich on a ſudden, they therefore undertake more buſineſs, and riſk more money than their fortunes will enable them to do; and to do this, they run in debt for a variety of articles, which, perhaps,

perhaps, afterwards, they cannot ſell. Sometimes they will pay too little attention to their accounts, and from an ignorance of their ſituation will ſpend every year more than they can afford. Some men again will break fraudulently, that is, will take up goods upon credit, abuſe the confidence that men put in them, and ſpend the money ſuch goods ſell for, in extravagant living, to the injury, and often the ruin, of thoſe who truſt them.

EUGEN. Was I a tradeſman, I could eaſily find a method not to loſe any thing by bankrupts.

ERAST. If you would teach that method to others, you would do them a great ſervice. What method could you take?

EUGEN. I would trade only for ready money; then I could loſe nothing.

ERAST. Was every one to do ſo, he could not loſe; but that is impracticable. *Credit* is the very ſoul of trade, which could not ſubſiſt without it. There is no dealer's fortune ſo large, but that he carries on more trade, than he can immediately pay for; of courſe, he is obliged to have credit. Many a man deals largely upon credit without any real fortune of his own; beſides it often happens, that a man would not know what to pay for goods when he buys; the ſeller may not be able immediately to aſcertain their value, and the buyer may not have had an opportunity to inſpect the quality of the goods bought; or they may be purchaſed at a conſiderable diſtance from the buyer; perhaps in the country, or at a ſea-port: in which caſes the money is afterwards to be remitted, or conveyed to the ſeller. Do you know the nature of *paper-money?*

EUGEN. Indeed I do not.

ERAST. You know the nature of a *bank-note*, which is a written promiſe of the governors of the Bank of England to pay a certain ſum there ſpecified, when aſked for? This was contrived for the convenience of trade, it not being troubleſome to carry, and can be conveyed by the poſt in a letter. For the ſame purpoſe men in buſineſs, inſtead of paying money for goods, will frequently give *promiſſory notes of hand* to pay the money in one, two, three, or four months, more or leſs, in words to this effect, "Three months after date, I promiſe to pay to Mr.———, or his order, the ſum of———value received." Theſe notes are negotiable, that is, will paſs current from one to another, the whole three months they have to run, when the poſſeſſor of the bill, payable, carries it then to the houſe of the perſon who firſt gave the note, for payment.

EUGEN. And ſuppoſe he will not pay it?

ERAST.

ERAST. He loſes his credit, and the holder of the note obliges him to pay, it by law, and all the expences attending the recovery.

EUGEN. And what is a *bill of exchange?*

ERAST. That is a contrivance to pay money in any diſtant part. Here is a merchant in London, for example, that trades with a merchant at Amſterdam. Now, ſuppoſe *A* wants to pay one hundred pounds to *B*, a friend in Amſterdam; *A* applies to this merchant in London, pays the hundred pounds to him, and begs him to remit it to Amſterdam, he accordingly gives *A* a bill of exchange, or draft upon his correſpondent there, in words to this effect: "At ſight, pay to *A*, or his order, one hundred pounds, and place it to the account of your's, &c." *A* then puts his name at the back of the bill, which is called *indorſing* it, and ſends it to his friend *B*, by the poſt. This indorſement intimates to the merchant at Amſterdam, when brought to him for payment, that *A* has authoriſed it, and the money is immediately paid. By this means too, the merchant at Amſterdam conveys one hundred pounds to the merchant at London, ſo that it is a convenience on all ſides. This is called a *foreign* bill of exchange; when ſuch bills paſs between traders in the ſame country, they are called *inland* bills.

EUGEN. What is the beſt kind of commerce to deal in?

ERAST. That depends upon opinion and talents. Was I to chuſe a trade, it ſhould be where the articles riſe and fall conſiderably in price.

EUGEN. And for what reaſon?

ERAST. Becauſe a clever, ſenſible man, who knows his profeſſion, may make his fortune ſuddenly in ſuch a trade. For example; I would buy but a ſmall quantity of ſuch an article when it was dear, becauſe if it fell in its price, I ſhould then loſe but little; but when it was cheap, I would lay out all the money I could, and keep it till it was dearer, and by ſelling it then, I might, perhaps, get treble the ſum I paid for it, eſpecially if the merchandiſe I bought would keep. This is what tradeſmen call *ſpeculation*, buying on foreſight. Sometimes a perſon has been injured by this ſcheming, (for no one can anſwer for events;) but not very often.

EUGEN. From your account of trade, it muſt be a buſy, pleaſant life, and the way to grow rich.

ERAST. It is, perhaps, the readieſt road to acquire a competency, and without being obliged to any one. Say what you will of trade, it muſt be honourable, and it is pleaſant to owe our bread to no one but oneſelf. I could mention twenty ex-

amples of very rapid fortunes, made in trade from very ſmall beginnings.

But it is time to think of returning home.

EUGEN. We are juſt got to the banks of the river. What a quantity of boats! What a buſtle on the quay; ſome loading and others unloading! From whence come the ſawn planks?

ERAST. They are fir-planks or deal, and come from Holland. The Dutch bring them from Denmark and other northern countries. Probably ſome of theſe larger veſſels are laden with wool from Spain. Further, are veſſels laden with cod from Newfoundland, herrings from Shetland, oranges and lemons from Spain, ſugar and rum from Jamaica, ſilk from Turkey, rice from Carolina, furs from Canada, brandy from Flanders, claret and burgundy from France, and port-wine from Portugal. Such is, my dear Eugenius, the train and chain of commerce; one may ſay, it is an immenſe and perpetual ſtream, which flows from city to city, from kingdom to kingdom, and from one end of the world to the other! You ſee from its giving employment and maintenance to thouſands, how great an object it is to a kingdom, and beſides this, there is not an article that does not pay ſome conſiderable duty or tribute to the ſtate. It is an extenſive commerce, joined to good huſbandry, that has rendered England ſo populous, ſo rich, and ſo flouriſhing.

DISCOURSE VI.

ON THE OBJECTS OF NATURE.

EUGEN. IT is now three weeks, Sir, ſince we paid a viſit to our friends in the country, and from that time we have not been a day out of the city. I long to be there again. This fine weather is a temptation. Winter will ſoon ſhut us up within our walls.

ERAST. The weather, theſe fifteen days paſt, has been too cool for a country excurſion, but as it now ſeems fine, we will profit by it: we will go and ſee how the corn looks after ſo much

much rain; for when it is cut, a great deal of rain will make it ſhoot.

EUGEN. And when the wheat ſhoots, it is not ſo good?

ERAST. No. It loſes in its weight, of courſe, it does not produce ſo great a quantity of flour; beſides, the flour from ſuch wheat is not of ſo good a quality. It is the ſame with oats, and other grain with which we feed cattle. If it is injured by too much wet, it is not ſo nouriſhing; nor will it keep ſo long, as if got in, in a fine ſeaſon.

EUGEN. This is one reaſon then that we dread continual rains and ſtormy, tempeſtuous weather; as it does a great deal of damage. But whence ariſe theſe effects? Why does God permit it? What is the cauſe of the variation of the ſeaſons? What is the uſe of the ſtars above us? You ſee, Sir, I am not aſhamed of my ignorance. There are a thouſand things in nature that I do not comprehend. If you remember, you once promiſed to explain them to me: ſhall I requeſt you to do it now?

ERAST. With pleaſure I admire your curioſity. It is certainly pleaſing to enquire into the works of nature. You have opened to me a wonderful ſcene of things, and to the beſt of my abilities, I will give you an inſight into all of them.

To make you acquainted with natural hiſtory, we muſt proceed with a degree of order. Let us go back to the origin of the world; I do not mean the hiſtory of the creation, that you have a knowledge of already: all that is neceſſary to remember now, is, that Moſes, the author of that hiſtory, was not deceived, having received his intelligence from God himſelf, with whom he converſed, face to face. All that God thought proper to communicate to Moſes and the prophets by inſpiration, we call *Revelation*. His holy Spirit enlightened their minds, and taught them ſuch things as they wiſhed to know, and to teach others; ſo that men who would ſpeak of the origin of the world, without an attention to revelation, let them be as wiſe as they may, can only ſet forth falſe ſyſtems, which deſtroy one another, and are little elſe than dreams of the imagination; whereas, by the recital of Moſes, ſo ſimple, and at the ſame time ſo ſublime, the formation of the univerſe unfolds itſelf to us in a very ſatisfactory manner. We will contemplate, then, to-day, the works of the Lord, the ſole author and preſerver of nature: and we will firſt turn our thoughts to the *heavens*, which declare his power and his glory. What other hand, what other force, than His, could ſupport, in the infinite expanſe above, thoſe great globes which we ſee? What other

other wiſdom could regulate their courſe and preſerve that regularity, with which they have rolled in that immenſe ſpace for ſix thouſand years?

EUGEN. It is a ſpectacle truly worthy of the greatneſs of God. Of all the heavenly bodies, the Sun ſeems the fineſt and the moſt ſtriking.

ERAST. It does. It is on this account, that many idolatrous nations, dazzled with the brilliancy of its rays, and amazed at the influence of its heat on the productions of nature, take it for a God, and adore it. There was a famous temple at Heliopolis, dedicated to the worſhip of the ſun. Many, who have not received the benefit of revelation, to whom the goſpel is unknown, remain, at this day, in that deplorable ignorance.

EUGEN. Shall I trouble you, Sir, to explain the nature of the ſun, moon and ſtars? I am aſhamed to know ſo little concerning them.

ERAST. It would be uſeleſs to give you an account of the different ſyſtems, which celebrated men have invented for the ſtructure of the heavens; I will only inform you of that which is now univerſally admitted. It is the *ſyſtem of Copernicus*, a native of Thorn in Pruſſia, improved by Sir Iſaac Newton of England.

Except the ſun and moon, we in general, call all thoſe celeſtial globes, *ſtars*, which we ſee ſcattered up and down in the immenſity of the heavens; many of them are luminous bodies, that is to ſay, give light of themſelves; there are others that are not luminous, but opake, and give light only, by reflection from the ſun: the ſun ſhines upon them, and they throw back his light, in the ſame manner as we ſee the windows of a houſe frequently do, towards the evening, when the ſun is ſetting. Of this latter kind is the moon and the planets.

EUGEN. I wiſh, Sir, you would begin with the ſun.

ERAST. I ought indeed; the ſun being apparently as a torch to the univerſe or the principle of all light. Would you believe, Eugenius, that there are a prodigious quantity of ſuns?

EUGEN. How! A quantity! And do we ſee more than one now?

ERAST. No. But in the night we diſcern ſtars innumerable, and philoſophers aſſert, that they are all ſuns, probably larger than the one that gives us light in the day. If ſo, at what an enormous diſtance from the earth muſt theſe ſuns be

placed! For the farther off an object is, the ſmaller it appears: and if we look at the ſtars through a teleſcope, which brings them ſome millions of miles nearer to the eye, they do not appear larger. Let us ſuppoſe a bullet, ſhot from a cannon towards the neareſt ſtar, and to go at the rate of 480 miles an hour, it would be 7,600,000 years going there. The ſtars are fixed, that is, they occupy conſtantly the ſame ſpace in the firmament. They have no motion, but a rotatory one, like a wheel round its axle. We believe them, from their twinkling, to be of the ſame nature with the ſun.

EUGEN. If the ſtars are fixed, what are thoſe which we obſerve occaſionly to ſhoot and fall?

ERAST. This is one of thoſe optic illuſions that deceive our eyes. The *falling ſtar*, as you call it, is no other than a meteor reſembling a ſtar, and at no very great diſtance from us; it is formed from certain exhalations that riſe in the air, ſuddenly take fire, and ſoon diſappear, and is of a ſimilar kind with what is called an *ignis fatuus*, or a *will o' the wiſp*.

EUGEN. I have heard frequently of that, but never rightly underſtood it.

ERAST. That is alſo a meteor formed of a like matter, and is chiefly ſeen at night in marſhy places. The country people call it *jack in the lanthorn*, and ſuppoſe it miſleads the traveller frequently into thoſe bogs over which it hovers.

EUGEN. A childiſh tale I ſuppoſe. There is another luminous appearance I have noticed, I believe it is called the northen lights.

ERAST. Yes; the *Aurora Borealis*, or northern dawn, is an extraordinary meteor, a luminous appearance, ſhewing itſelf in the night-time in the northern part of the heavens; it appears commonly in the form of an umbrella, chiefly in ſpring and autumn, after a dry year, but generally tranſparent, ſo as to ſee through it. Many have attempted to account for it, but in vain; it is, however allowed to be a kind of electric fire, iſſuing from the air; as are thoſe faint ſtreams of light that frequently flaſh in the heavens at night, and which are called *Lights in the air*.

EUGEN. Of what nature, Sir, is the *ſun*;

ERAST. An immenſe ocean of fluid fire, which never conſumes. We ſuppoſe the ſun to be a globe, becauſe it is round; and to be fire, becauſe it gives light and heat as a fire does; we ſuppoſe it fluid, like water, becauſe ſpots are obſerved on it that change their ſituation and ſhape. Theſe ſpots are thought to be bodies different from the nature of the ſun, floating in its ſubſtance, and thrown upon its ſurface, like the ſcum upon boil-

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ing oil. With respect to the size of this globe of fire, it is, according to the calculation of philosophers, about a million of times larger than that of the earth.

Conceive now an immense round space of the heavens almost infinite, in the centre of which the Creator has placed the sun. There it is fixed, except that it rolls continually like a wheel round its axis, with an inconceivable swiftness, but which, on account of its enormous size, is twenty-five days and a half in doing, and notwithstanding this, as its circumference is 2,398,000 miles it must turn at the rate of 47,019 miles a day to perform its revolution in that time. To give you an idea of the distance of the sun from us, which, according to allowed calculations, is 80,000,000 of miles off, were we to travel to the sun, at the rate of 100 miles a day, we should be 2,090 years in going.

In this immense space, where the sun is fixed, there are certain planets that at different distances revolve or roll in circles round him.

EUGEN. What are these *planets?*

ERAST. There are six of the first order: their names are *Mercury*, *Venus*, the *Earth*, *Mars*, *Jupiter*, and *Saturn*. They all move round the sun one way, from west to east. Mercury makes its revolution round the sun in about three months; Venus in seven; the Earth in twelve, which is one year; and Mars in two years. These planets are opake, solid globes, like the earth, and give light, as I told you, by reflection from the sun. They may be known from the stars by their never twinkling.

The planets have also a rotatory motion round their own axes, as a wheel round its axle, which revolution they perform in certain stated times. For example, the earth, whilst it employs a year in making its revolution round the sun, turns round its own axis every twenty four hours, and that from west to east. I shall not mention the time the five other planets take in performing their revolutions, as I would not burthen your memory with unnecessary things.

EUGEN. Are there no more than these six planets?

ERAST. There are ten others of a second order, which are called *Satellites*. These attend upon their respective planets. The earth has one called the *moon*. Jupiter has four, and Saturn five; that is to say, Jupiter has four moons revolving round it, and Saturn five, during the time they themselves revolve round the sun.

EUGEN. Pray, Sir, what is a *Comet?*

ERAST. A Comet is a kind of planet, vulgarly called a blazing ſtar, from its having a fiery tail. It is deſtinguiſhed by a train or trail of light, in a direction oppoſite to the ſun. We are not certain how many there are; we know only that they deſcribe a prodigious lengthened circle round the ſun, which makes them appear at certain ſtated times, once in a number of years, ſeventy or eighty. Comets, when viewed through a teleſcope, have a moſt awful appearance, being large globular bodies with long blazing tails, and ſomething like fiery darts or ſtreams of burning rays about the globes themſelves. Various have been the conjectures of what nature they are, but none to any purpoſe.

EUGEN. I think you ſaid, Sir, that the planets are not luminous bodies, and of courſe do not give light from themſelves, like the ſun.

ERAST. I did. They are dark, opake, and more or leſs ſolid bodies, like the globe of the earth. That ſide of them which the ſun ſhines on, reflects a light back, which we ſee, when the ſun is not viſible ſo as to eclipſe their light. Were we in one of the planets, the earth would appear to us, then, as the planets do to us now; that is, like a ſtar.

EUGEN. Permit me, Sir, to ſay, that this ſyſtem appears very ſingular: you advance that the ſun is a fixed body, except its turning round its own axis, and that the earth and other planets make a periodical revolution round it, from weſt to eaſt. Now, Sir, if we believe our own eyes, we are taught the contrary, for the ſun ſeems to move, and the earth to ſtand ſtill. Does not the ſun riſe every day in the eaſt, and ſet in the weſt?

ERAST. In *appearance* it does, but not ſo in *reality*. The earth, as I obſerved to you, beſides its annual revolution round the ſun, turns like a wheel round its own axis, every twenty-four hours, and by this wonderful contrivance, every inhabitant on the earth, is, by rotation, preſented to the ſun, and enjoys the benefit of its ſalutary influence. When this motion brings any part of the earth with in view of the ſun, it is called *day*, but on that part where the ſun does not ſhine, it is called *night*. Thus, in every twenty-four hours is day and night alternately occaſioned all over the world. This motion of the earth, being from weſt to eaſt, cauſes an apparent motion of the ſun the contrary way, and of other heavenly bodies, that is, from eaſt to weſt; for the fixed ſtars appear to us, to riſe and ſet as does the ſun.

EUGEN. And how is this accounted for?

ERAST.

ERAST. Becauſe we are not ſenſible of our own motion. You muſt have taken notice, that when we were in a boat, the ſhore we looked at and every thing upon that ſhore, ſeemed to move the contrary way to that we were going; for ſuch is the wiſe direction of Providence, that partaking of the motion of the earth in common with the earth, we are not ſenſible of its moving, and of courſe are led to ſuppoſe that the objects move, on which we look. The earth whirls round at the rate of 900 miles an hour, and were we to be ſenſible of this motion, the conſequence would be very bad. Indeed, every thing upon it partakes of the common motion of the globe itſelf, and is not any way affected by that motion: in the ſame manner as no alteration takes place in any thing on board a ſhip, let the ſhip move as faſt as it will. A bottle of water, for example, hung up, on board a veſſel, to empty itſelf, drop by drop, into another bottle blaced under it, with a narrow neck; the drops will all fall directly into the bottle, though the ſhip ſhall have run many inches whilſt the drop was in the air.

EUGEN. How, Sir, are the *ſeaſons* accounted for?

ERAST. As the hours and days are accounted for by the motion of the earth round its axis; ſo are the months and ſeaſons by its revolution round the ſun. It makes its great circuit once in twelve months. And as the ſun is not immediately in the centre of that great circle which the earth deſcribes, it muſt happen, that, in its courſe, it is at one time of the year nearer the ſun than at another. When it is fartheſt from the ſun it is our ſummer; when neareſt, winter; and when between the two extremes, ſpring and autumn.

EUGEN. How is that poſſible? The nearer the earth is to the ſun, one would ſuppoſe, the more it muſt feel its heat; now we feel leſs of its heat in winter than in ſummer?

ERAST. This ariſes from the poſition the earth is in, with reſpect to the ſun. When the ſun is fartheſt from the earth as in ſummer, it is over our heads, and its rays fall down perpendicularly upon us; and in that direction, a great many more rays fall on any particular ſpot, than when they fall on us in an oblique direction, or come upon us ſideways, as they do in winter; the ſun being then apparently lower in the heavens. Beſides, in ſummer, the ſun, though farther off, is more hours with us, every day than in winter; of courſe the longer it ſhines on us, though perhaps not ſo hot, the more it warms the earth, than a greater heat would do in winter, in fewer hours.

Therefore, as the earth is round, it is plain to ſee, from its daily and annual motions, that the ſeaſons, and the days and nights,

muſt vary on the different parts of the globe. It is ſummer in one part, when it is winter in another; and the days increaſe and decreaſe according to the time that the ſun is in view. In ſome parts of the globe, there is only one night and one day throughout the year; that is, the ſun is ſeen for ſix months in the year, and is not ſeen for the other ſix; in theſe places, the ſun never riſes very high, but yet ſets not during the whole ſix months, but ſeems to go round and round us; during the other ſix months it never riſes. The Greenlanders are in this ſituation, who generally quit the iſland when the ſun leaves it.

Talking of the revolutions of the earth round the ſun, leads me to ſay ſomething to you of the late alteration of our *Style*. Have you a proper knowledge of it?

EUGEN. I muſt confeſs my ignorance.

ERAST. Then I will explain it to you. Though generally ſpeaking, we ſay, that the earth takes a year to make her circuit round the ſun, yet the exact time ſhe takes, is 365 days 6 hours, wanting 44 minutes; now as our year is divided into 365 days only; in 4 years we ſhould loſe nearly a day, if we did not add it occaſionly to the calendar. To remedy this, every fourth year, in the ſhorteſt month, to February, we add a day, making it to conſiſt of twenty-nine days inſtead of twenty-eight, and this fourth year is called *leap-year*; but by this occaſional addition of a day, we gain forty-four minutes every year; which in 133 years amount to one day, and in a greater number of years, we had gained eleven days; government, therefore, in order to retrench the time ſo gained, to prevent any change of ſeaſons by ſuch acquiſition, and to regulate our year by that of other countries, who had before taken the ſame ſtep; thought it neceſſary to throw out the eleven days from the calendar, in September 1752, and to call the next day after the ſecond, the fourteenth. Some years hence it will be neceſſary to take ſuch a ſtep again.

EUGEN. If you remember, you promiſed, when you had explained the earth's motion, to give me an account of the *time-keeper* for aſcertaining the Longitude.

ERAST. I did; and I cannot do it at a better time than now.

The earth's ſurface is divided into 360 equal parts, by imaginary lines drawn from north to ſouth, which are called *degrees of longitude*. The earth's daily revolution round its axis eaſtward, as I told you, is performed in twenty-four hours, conſequently, in that time, the places under each of thoſe imaginary lines of degrees, become, in turn, oppoſite to the ſun; that is, the ſun is, as it were, over the heads of perſons dwelling or being

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in thoſe places, and it is then noon or twelve o'clock at ſuch places. Now, from the time any one of thoſe lines paſſes the ſun, till the next line paſſes, it muſt be juſt four minutes; for 24 hours, which is 1440 minutes, divided by 360, will give four minutes, ſo that for every degree of longitude we ſail towards the eaſt; we, as it were, meet the ſun, and noon will be four minutes ſooner than it would have been, had we continued where we were; and on the contrary, if we ſail weſtward; we, as it were, retire from the ſun, and noon will be four minutes later. Now, if when it is exactly noon at the place we ſail from, (ſuppoſe Dover,) which may be known by the ſun, we ſet the time keeper at twelve o'clock, and ſail eaſtward; if this time-keeper does not vary, it will always tell us the hour it is, at the place we ſailed from; if, upon examination, ſometime afterwards, we find it to be exactly noon, or twelve o'clock, when the time-keeper points to ten in the morning, it is evident that we are two hours eaſtward of the place we ſailed from; for though it is twelve by the ſun, the time-keeper tells us it is only ten at Dover; of courſe, Dover muſt be two hours behind us, or we have ſailed two hours eaſt of Dover, which two hours are equal to 1800 miles, reckoning ſixty miles to a degree; for two hours is thirty times four minutes, and each four minutes being a degree, two hours is exactly thirty degrees, or 1800 miles.

EUGEN. You have explained it very clearly. Now, Sir, for the *Latitude*.

ERAST. The Latitude is the diſtance of any one place from the Equator, or a ſuppoſed line, drawn round the globe of earth, in the middle between the two poles or ends; that is, the diſtance from north to ſouth. To have a proper idea of this you muſt conſider the earth as round or globular, and that there is a fixed ſtar in the north part of the heavens, called the *Pole-ſtar*. When we are at the Equator, or middle of the earth, this pole-ſtar appears level with the ground we ſtand on; but as we travel towards it, that is, to the north, this ſtar is obſerved to riſe higher in the heavens; and were we to turn our backs upon it and travel to the ſouthward, that is, from it, we ſhould ſoon loſe ſight of it, as the roundneſs or ſwell of the earth would hide it from our view. In this caſe we ſhould ſee a variety of ſtars, that, in our preſent, northern hemiſphere or ſituation, we can never ſee; and the more we continued our journey ſouthward, the more new ſtars would riſe in view; but on our return towards the north, we ſhould loſe them again. Now, as when placed in the Equator or the middle of the earth, the pole-ſtar appears on a level with the ground we ſtand on, ſo as we travel

northward, or towards it, it appears to riſe higher in the heaven; and by meaſuring its height, which is done by an inſtrument made for that purpoſe, called a *quadrant*, we can tell exactly how far we have travelled northward; for every degree the pole-ſtar is riſen in the heavens, we have travelled ſixty miles from the Equator, ſo that when we arrive in England, and meaſure the height of this ſtar, and find it fifty-one degrees and a half, which is the height of the pole-ſtar with us; we know that we are about 3100 miles diſtant from the middle of the earth.

I will endeavour to explain this better by compariſon. Suppoſe the weathercock on a church-ſteeple to be ſeen juſt above the top of a hill; as we riſe the hill, part of the ſteeple will appear, and the weather-cock will apparently riſe higher. In like manner, the higher we get, and the more we get over the hill, the higher will the weather-cock appear, as the body of the church will be then ſeen under it. Let the weather-cock be now the north or pole-ſtar, and the hill, the ſwell or rotundity of the earth; as the farther we advance upon the hill, and travel towards the weather-cock, the higher it ſeems to be; ſo the farther we travel towards the ſtar, and riſe over the rotundity of the earth, the higher will the pole-ſtar appear in the heavens, and of courſe, the height of the ſtar will meaſure the length of way we have travelled.

EUGEN. The compariſon is a very juſt one, and anſwers the purpoſe you deſigned by it.—You ſaid, Sir, that the Moon was a ſecondary planet to the earth, and not only revolved round it, but continued ſo revolving, during the earth's whole revolution round the ſun?

ERAST. I did.

EUGEN. Be kind enough to explain to me the appearances of the *moon*. What are thoſe ſpots we obſerve in it?

ERAST. The Moon is an opake, ſolid body like the earth, and all the other planets. It is, like them, alſo a globe, about fifty times ſmaller than the earth, from which it is diſtant about 240,000 miles. Being an opake body, it gives no light of itſelf, but what it reflects back whilſt the ſun ſhines upon it. When, in her courſe round the earth, ſhe happens to be between the earth and the ſun, as at new moon, the ſide on which the ſun ſhines is turned from the earth, and we do not ſee it. When it is in the oppoſite part of the heavens, and we are between the moon and the ſun, as at full moon, the ſun ſhines full on that ſide that is turned towards us, and we ſee its full face: when it is in the midway between both, we ſee only half the globe of the moon enlightened; this is in its firſt and third quarters, when it appears horned

horned and what we call gibbous or hump-backed, according to the quantity of the enlightened part we can perceive. Obſerve, the horns of the moon are always turned from the ſun. It is thus we account for its different appearances throughout the month.

As to the ſpots we ſee ſo diſtinctly upon its face or diſk; when viewed through a teleſcope, they ſeem to be the effects of water and hills upon the ſurface of its globe; hence we preſume it is a ſolid body like the earth, and may poſſibly be inhabited; but it appearing to have no atmoſphere, the people there, if any, do not breathe. Indeed, all the planets, for any thing that we may know, may be inhabited, and each ſtar may be a ſun, the centre of a ſyſtem of worlds. This opinion does not at all interfere with the almighty power of the Creator, who may, according to his pleaſure, create as many worlds, as he forms grains of ſand.

EUGEN. What are the cauſes of the *Eclipſes*? You ſee, Sir, that if I know nothing more, I know at leaſt how to aſk queſtions.

ERAST. It is a proof of your judgment, and I am pleaſed with it. As the moon revolves round the earth, and the earth, with its revolving moon, round the ſun, it muſt happen, at times, that the moon will be between the earth and the ſun; in which caſe it will intercept the light of the ſun from ſome part of the earth, as if you put your hand between your eye and a candle, it will obſcure the candle either in whole or in part; where the light is ſo intercepted, the ſun will be eclipſed and more or leſs, according to the quantity of light intercepted; ſo that, to a ſpectator on the earth, the ſun will ſeem to be darkened by the moon paſſing before it; this muſt always happen at new moon, as we find eclipſes of the ſun do, when the light ſide of the moon is turned from us: ſhould it happen by the ſame means that the earth comes between the moon and the ſun, and directly oppoſite to each other, the earth being a ſolid ſubſtance, caſting a ſhadow behind it, and the moon paſſing through that ſhadow, the moon will be eclipſed more or leſs as ſhe paſſes more or leſs through the ſhade. This muſt always happen at full moon. Eclipſes of the ſun are ſeen only in particular places, where the ſun's light is intercepted from them; but eclipſes of the moon muſt be univerſal, and are ſeen every where; it being obſcured by the earth's ſhadow.

EUGEN. We are apt to think a good deal of thoſe things and that we are under the *influence of the ſtars*; but for my part I do not know whether my planet be good or bad.

ERAST. You make me ſmile with your planet. Excluſive of the effects of heat from the ſun's rays, which ſometimes have a very ſenſible influence upon nature, and that influence which we attribute to the moon upon the tides, be aſſured there is no other. The ſtars take no part in any thing that concerns us. The influence of the planets is an old and vulgar error. The ancient Romans conſidered all the ſingular phenomena which they remarked in the heavens, as ſo many prodigies. The Egyptians uſed to beat kettles, and thus made a great noiſe to frighten away the dragon, which they ſaid attacked the moon, when they ſaw it eclipſed. The truth of aſtronomical knowledge has convinced us of the vanity of judicial aſtrology, and has cured us of its chimæras.

EUGEN. You are now clearing up things to me, which I had no apprehenſion of: but how was this knowledge acquired; and what proofs are there of it?

ERAST. From the earlieſt ages, men have attached themſelves to the ſtudy of the ſtars. They obſerved the *phenomena* of nature, and remarked the regular return of ſeaſons, the conſtant and wonderful order of the heavenly bodies. Philoſophy and aſtronomy have now gone a great way into this enquiry; in ſhort, by the aſſiſtance of glaſſes, that bring objects nearer to the view; I mean *teleſcopes*, which by chance were diſcovered-----

EUGEN. I beg pardon for interrupting you; but how was this diſcovery made?

ERAST. Very remarkably. The children of a ſpectacle-maker at Middleburg in Zealand, having put two glaſſes into a tube, one before the other, by way of amuſement, and looking through them at the cock upon a clock, it appeared ſo large, and brought it ſo near to the eye, that they ran and told their father of it, who was ſurpriſed at the effect. He preſently made the firſt teleſcope we had; which ſince has been ſo much improved, as to enable us, by their help, to demonſtrate geometrically what paſſes at very great diſtances. The calculations of good aſtronomers are ſuch, that they know how to predict a number of years before, both the hour and minute of the return of each ſeaſon; the moment, the greatneſs and duration of eclipſes, and point out thoſe which are viſible to us, and to others; but as to the predictions of rain or fine weather, which we meet with in almanacks, they are fit only to amuſe fools. The alteration of the weather depends more or leſs on the weight of the air, and the directions of the winds; of courſe, who can foretel their variations?

EUGEN

EUGEN. I could wiſh to have ſome account of the air and the winds.

ERAST. The *air* conſiſts of an infinite number of particles, or ſmall bodies of water, and other matter exhaled from the earth and ſea, by the heat of the ſun; theſe riſe ſome miles above the earth, and being condenſed or preſſed together form clouds; which becoming too heavy, by collecting, for the air below to ſupport them, fall in rain; or in cold weather, in ſnow or hail, which is nothing more than rain frozen into flakes or ice, in the upper region of the air.

EUGEN. What are Fogs and Dew?

ERAST. *Dew* is the vapour or watry particles raiſed by the ſun from the earth; but in the mornings and evenings at ſun-riſe and ſun-ſet, the ſun yielding not ſufficient heat to carry it up into the air, it is, by the cold, condenſed or thickened, and falls upon the earth again. This, frozen in the winter, gives the white or *hoar-froſt*.

A *Fog* is alſo the vapour riſing from the earth, and, owing to the cold mornings, particularly in ſpring and autumn, condenſed; of courſe, it becomes too heavy to riſe in the air; it hovers therefore upon the ſurface of the ground, and ſometimes ſo low that you may ſee over it.

A *Miſt* is the ſame vapour, but carried rather higher. It is, in fact, a thin cloud that falls before it be ſufficiently condenſed, but not ſo low as to touch the ſurface of the ground; of courſe, by ſtooping down we may ſee under it. This vapour according to its degree of condenſation, will ſometimes apppear only as a miſt, and at others in drizling rain: ſo that you ſee the fog *riſes*, but the miſt *falls*. I have ſeen in an evening and a morning in hot weather, the vapours riſe from the top of a high hill in one particular ſpot, like ſmoak from a chimney; and in ſuch quantities, as to be too heavy to be carried up into the air, of courſe have fallen down again preſently, and in a quarter of an hour, have covered the whole valley with miſt.

EUGEN. How high will theſe vapours riſe?

ERAST. The *atmoſphere* ſurrounds the earth and riſes above it, to the diſtance of about forty ſix or forty ſeven miles, but the clouds are not generally above two or three miles high; the tops of the hills are frequently above the clouds. The higher we riſe in the atmoſphere, the thinner we find the air, and it is ſuppoſed that at the height of ſix or ſeven miles from the ſurface of the earth, it would be too thin to ſupport life; for it is by breathing air of a certain weight that we live. In wet weather the air is conſiderably lighter than in fine weather.

EUGEN. How is that, Sir? Do not we call damp weather, heavy weather? And do we not feel our ſpirits oppreſſed at ſuch times; whereas in fine weather, we are light and active?

ERAST. We do; but this is owing to our reaſoning from effects. A certain weight of air is neceſſary to keep us in health. Was I to mention the weight of air, which the body of a man ſupports, it would be almoſt incredible; it is not leſs than about 31,320 pounds, or nearly fourteen tons; a weight that would cruſh him, if Providence had not wiſely provided againſt it; but he has made air of ſo ſubtile a nature as to prevade all ſubſtances, let them be ever ſo compact; of courſe throughout the frame of man, there is a quantity of internal air, that acts as an equipoiſe to the external preſſure, ſo that we are not incommoded by it. If then the weight of the air be reduced to thirteen tons, we find ourſelves diſordered; for if fourteen tons weight of air be neceſſary to conſtringe and brace the fibres and nerves of the body, a loſs of one ton, muſt, of courſe, relax us, and a heavineſs of ſpirits enſue; it is owing to this that we call a light air, *heavy*; and a heavy air, *light*. It is this weight of air that foretels the weather in the barometer or weather-glaſs. The air being extracted between the ſurface of the quick-ſilver and the top of a glaſs, as the weight of the atmoſphere preſſes upon the reſervoir of quickſilver, in the baſon at bottom, it riſes in the tube; of courſe the heavier the air, the higher it riſes; and the lighter the air, the lower it ſinks. When therefore we obſerve the quickſilver to ſink, we expect rain; as the air becoming lighter, will not have ſufficient ſtrength to buoy up the clouds.

EUGEN. Now you mention the weight of the air, tell me, if you plea[ſe], what theſe *air-balloons* are, that have made ſo much noiſe of [late].

ERAST. It is a [known] principle in natural philoſophy, that, in any fluid, the ligh[ter] body will riſe to the top; in water, a lighter body, as wood and [cork], will riſe to the ſurface; ſo in the air, bodies lighter than the [air] will riſe in it; for example, ſmoke, feathers, &c. Now, it has [lately] been diſcovered, that a light, hollow globe, filled with *Gas*, [which] is an ebullition of air extricated from certain ſubſtances, as vitriol, ſteel-filings, the putrefaction of animal bodies, or other things, which there is a means of doing, acids poured upon ſteel-filings will produce this gas, and which is lighter than the air, will naturally raiſe the globe, till it meets with a part of the atmoſphere as light and thin as itſelf, when it will riſe no higher. Ingenious men, from this diſcovery, may hereafter find a method of directing

recting it in the air, and by this means a way of conveying things from one place to another.

EUGEN. I have heard, Sir, that the *Rainbow* is owing to a reflection of the light from the drops of rain falling from the clouds: Is it ſo?

ERAST. It is: and it riſes from a beautiful diſpoſition of colours, which the rain takes on, when the ſun ſhines upon the falling cloud; a diſpoſition ordained by the Almighty, as a token of his promiſe to Noah, that he would never again drown the world. The full moon ſhining on the rain, will alſo occaſion a rainbow, but a fainter one.

EUGEN. You mentioned the ſubtilty of the air, and its pervading all ſubſtances?

ERAST. I did. It is the *primum mobile*, or principal agent of all nature. It acts upon vegetables as well as animals. Nothing can live without it. By means of the lungs, we inſpire and expire alternately; that is to ſay, we draw in the air and throw it out again, by turns, juſt like a pair of bellows. The air has a great influence upon health; when vitiated by accidental cauſes, it occaſions epidemic ſickneſs both to man and beaſt. It pervades the waters and the very bowels of the earth. It is this, in conjunction with fire, that cauſes *Earthquakes*. The earth encloſes in its bowels a great deal of inflammable matter, which very eaſily takes fire, and will then expand the air pent up in ſubterraneous caverns, and convulſe the earth; ſometimes it will burſt its incloſures, make great rifts in the earth, that ſwallow up every thing upon the ſurface and belch out its flames in great abundance. Hence ariſe the *Vulcanos* or burning mountains, in many parts of the world, which are a kind of tunnels or chimnies where this ſubterraneous fire has vent. Veſuvius has burnt for more than a thouſand years.

From this account of the nature of air, you will form a good idea of the *Wind*, which is merely a current of air, more or leſs violent, according to the impetuoſity with which it moves; for the air fluctuates, like the waves of the ſea, and is capable of being agitated to the utmoſt degree.

The wind takes different names from the points from whence it blows, *viz.* north, eaſt, weſt and ſouth. Seamen, who conduct their ſhips, from place to place, by the wind, find it neceſſary to know the leaſt variations; of courſe they divide theſe four names into thirty-two, but ſuch an accurate knowledge is not neceſſary for *you*. It is enough to know the effects of the four winds. A north wind in winter is very ſharp, but in ſummer, it moderates and refreſhes both plants and animals; and

and a ſouth wind, in winter, temperates the cold. Theſe are the winds that bring and chaſe away the rain. It is the property of wind to dry the land; it is of uſe to turn wind-mills, where there is not a conveniency to erect water-mills; but one of the greateſt benefits, which the wind affords, is, that of aſſiſting the vegetation of plants. Its action ſerves to raiſe the ſap and keep it in motion.

EUGEN. But I have known dreadful effects from the wind; I have ſeen it tear up trees by the roots, and overturn buildings by its rage.

ERAST. I believe it. The violence of the winds is to be dreaded, when they croſs and claſh with each other. When an eaſt wind and weſt wind rages and meets each other with fury, they excite whirlwinds, tempeſts, and hurricanes, which ſweep away all before them. A *Whirlwind* is a circling wind, that frequently in the ſandy deſerts of Arabia, will carry up the duſt a conſiderable height in the air, and ſmother a traveller that happens to be in it. *Hurricanes* are ſuch a ſcourge to navigation, that mariners drad them exceedingly. There was ſuch a furious hurricane at Guardaloupe, in 1738, that lifted out of the waters, a veſſel of eighty tons burthen, then at anchor in the port, and by one guſt carried her more than 1000 paces upon the land; ſuch are, my friend, the different effects of air and wind. With reſpect to the velocity of wind, it goes, in a great ſtorm, at the rate of fifty or ſixty miles an hour; a common briſk wind, flies about fifteen miles an hour; and ſome winds move not one mile an hour. Now we are on the ſubject of air, there is a phenomenon or two that I would make you acquainted with.

EUGEN. I am all attention.

ERAST. One is *Sound*; the other is the *Echo*. Sound is the effect of air, ſtruck or preſſed on, by ſome compulſive cauſe, till it reaches our ear. Air undulates like water, and as when we ſtrike water in any one place, it communicates its motion to the water next it, and ſo on till the force of ſuch ſtroke is felt at a conſiderable diſtance; ſo is it in the air. If we give motion to the air by our voice, that motion will move the adjoining air, and will extend the communication, in proportion to the agitation we firſt give it. The louder the noiſe, the further the ſound is thus communicated. In a word, the air is a fluid ſo ſubtil and delicate, and its motion is ſo quick, that the ſound of a great clock will be carried 1200 feet in a ſecond of time.

EUGEN. Now, Sir for the *echo*.

ERAST.

ERAST. An echo is accounted for, on the ſame principles. An undulation is given to the air by the concuſſion of the voice; this undulation reaches ſome wall, ſome houſe, or ſome wood, meets there with a reſiſtance and is reflected or reverberated back to the ear; ſo that we ſhall hear the ſame words, ſome ſeconds after we have ſpoken them. If there are two or three or more reſiſting objects in the way, they will each ſend back the ſound in their turn; and we ſhall hear the ſame word repeated two, three, or more times.

EUGEN. I have been told that Light is a body, and that it paſſes a great deal quicker than ſound.

ERAST. *Light* is another *phenomenon* in nature, not leſs wonderful than air: it is a fluid that exiſts without ceaſing. We admit that light is part of the ſubſtance of the ſun, from whence it flows, and is ſo ſubtl as to penetrate every where throughout the air. Its velocity or quickneſs of paſſage is almoſt inſtantaneous, ſo great, that it will run near twelve millions of miles in one minute. It is by the combined effects of the air, and light, that we are indebted for the Dawn and Twilight.

EUGEN. Pray, Sir, explain them to me.

ERAST. If it were not for the atmoſphere, as ſoon as the ſun ſets, we ſhould loſe the benefit of his light and be in inſtant darkneſs; but though the ſun, by ſetting, is hid from our view, it ſtill continues to give light to the upper part of the atmoſphere, which reflects it down upon us, and gives the *twilight*; ſo, at break of day, was it not for the air, as ſoon as the ſun riſes, we ſhould have inſtant day, and the ſudden glare would hurt our ſight; but the Almighty has provided againſt it. It illuminates the atmoſphere above, ſome time before it riſes, forms what we call the *Dawn*, and introduces the day to us gradually.

EUGEN. I think, Sir, in ſpeaking of the winds, you ſaid nothing of the *Monſoons*.—What are they?

ERAST. There is ſomething wonderful in the phenomena of the monſoons, or trade-winds. They always blow from one and the ſame quarter of the globe. In the Ethiopic, Atlantic, and Pacific oceans (to thirty degrees of the equinoctial line, or middle of the earth) they are found to blow continually towards the weſt; but in the bay of Bengal, the Arabian, Chineſe, and Indian ſeas, they blow in the ſummer to the north-eaſt, and in the winter to the ſouth-weſt. So that if the ſeamen who ſail in thoſe parts obſerve the ſeaſons, they never fail of a fair wind to carry them out and bring them back. They waft the veſſel generally at the rate of about nine miles an hour.

EUGEN.

EUGEN. And to what is this owing?

ERAST. To the powerful influence of the ſun in thoſe warm climates; for when the air is very much heated, it will riſe to the upper part of the atmoſphere, and the adjacent air will ruſh in to ſupply its place, and therefore there will be a ſtream or current of air from all parts, towards the place, where the heat is. For it being the property of heat to rarefy or expel the air, the ſame phenomenon will take place in a room, with a fire in it; for as the fire expels the air round it, the adjacent air will ruſh in, ſo as to make a conſtant draught between the window, if open, and the fire, and between the doors and the fire; of courſe, to ſit in ſuch currents or draughts of air, is not only unpleaſant, but dangerous to the health.

EUGEN. Of all the four elements, Fire I apprehend is moſt to be dreaded: I have a very imperfect notion of fire, and ſhall be happy to be better informed.

ERAST. *Fire*, my dear Eugenius, is like water, a very good ſervant, but a very bad maſter.

EUGEN. You mean, that it is very uſeful to man, when kept within bounds; but very deſtructive when ſuffered to rage, or get head?

ERAST. I do. With reſpect to its nature, it is an inexplicable riddle. We know only that fire is a prodigious, elaſtic fluid, which gives heat and light. This burning fluid, ſo ſubtle, and to which we give the name of *electric matter*, is ſpread throughout the atmoſphere, and exiſts inviſibly more or leſs in all bodies. As long as it is ſhut up, it is peaceable, and as it were a captive. It requires only a certain degree of motion to make us perceive it. Two bodies ſtriking againſt, or rubbed hard upon, each other, is ſufficient to let it looſe, it then ſparkles, gives light, and will communicate where it can. Its action laſts till the object it attacks and feeds it, is reduced to aſhes. Take notice how the air agitates and encreaſes fire. If it wants air, it will ſmother and diſappear. The more the air is condenſed, that is to ſay, the thicker and heavier it is, the more it preſſes upon fire, and increaſes its heat. This is the reaſon that fire is more lively in winter, becauſe the air that ſurrounds it is, at that time, more condenſed. For the contrary reaſon, the air being more rarified, that is to ſay, lighter in ſummer, fire then has leſs force. You muſt have obſerved, that the ſun ſhining upon the fire, will put it out, and for the reaſon I mentioned.

EUGEN. We muſt allow, however, that it is in the ſummer-time and in hot weather, that fire makes the greateſt ravages;

ravages; for example, the *Thunder*. What think you of that dreadful phenomenon?

ERAST. The real opinion of the beſt natural philoſophers, is, that *Lightning* is no other than that electric matter, of which I have told you; a kind of fiery fluid, infinitely ſubtle and penetrating. This fire will communicate and join itſelf with almoſt every thing, and become more active and more violent. It riſes from the earth into the upper regions of the air, and there meeting with a great quantity of inflammable exhalations, which are a kind of food to electric fire, forms lightning and thunder. This is ſo true, that hot climates, where the air is full of bitumen, ſulphur, ſalt-petre and other like ſubſtances. are more ſubject to lightning and thunder than other parts. It thunders frequently in Italy, and almoſt all the year in Jamaica; but much more ſeldom in cold countries, and where there is a great deal of rain. Lightning is no more than ſparks from electrified clouds. Clouds driven by contrary winds, collect and beat one againſt another; this creates an infinity of ſparks, which are the fore-runners of thunder. If the ſparks meet with a good deal of inflammable matter collected, it augments the action of the electric fire, ſo as to break in thunder and thunder-bolts. The ſudden firing of this matter, and the expanſion and terrible exploſion of theſe globes of fire, ſtriking the air with great violence, produces a dreadful noiſe, which is heard a great way off: the continued rattling of thunder is occaſioned by its echoing among the clouds. Though we know not the nature of this fire, if we judge of it by its effects, the power of lightning, when accompanied with thunder, is great and wonderful. We have known the blade of a ſword to be melted in the ſcabbard, and the ſcabbard not hurt; a foot burnt in the ſhoe, and the ſhoe not injured; liquor diſappear in a corked bottle, and the bottle not broke. When thunder is heard and no lightning is ſeen, it is, that the clouds, which occaſion the ſtorm, are ſo thick, ſo cloſe, and ſo dark, as not to ſuffer the lightning to be viſible. It was formerly a cuſtom in thunder and lightning to ring the bells in a church-ſteeple, in hopes of deſtroying the effect of the lightning by agitating the air with the ſound of the bells; but it has been known to attract the lightning and bring it down upon the bells, and upon the ringers, rather than diſperſe it. To avoid the diſtructive effects of this electric fire, which will frequently ſhake the ſteeples of churches, and other high buildings, wires are now fixed, to ſerve as *Conductors*; for it has been proved, that a wire raiſed above the top of a building, and carried at a ſmall diſtance down

down the ſide of ſuch building into the ground below, will attract the lightning and conduct it into the ground, without its doing any injury in its paſſage.

EUGEN. We hear almoſt every year of ſome new accident ariſing from thunder, but I was ignorant until now, that it was a natural effect. I thought God had ſent thunder always to alarm the wicked.—I find, by your explanation, that fire is an element of conſequence in the catalogue of nature.

ERAST. It is the very ſoul of nature. It gives life to every thing. When too much cold takes away the fire that exiſts even in the coldeſt water, the water freezes. When fire ceaſes to warm the air, the air becomes cold and froſty. In ſhort, without the benign influence of fire, all nature would die, and the earth would produce nothing.

EUGEN. We certainly receive the greateſt benefits from fire. It affords us light and heat, and dreſſes our food. I do believe that without its aſſiſtance, men would not be able to ſubſiſt.

ERAST. You may carry your views a great way further; beſides being the principle of the life, both of animals and vegetables; it is by this that we diſtil ſpirits and perform a number of chemical operations; by this we melt and refine ores, calcine ſtone, and make lime to build with; by this we make *glaſs*, a wonderful compoſition of aſhes and ſand, which prevents the wind and cold entering our dwellings and yet ſuffers the light to paſs; by this alſo we make thoſe glaſſes that aſſiſt a weak ſight, and thoſe teleſcopes by means of which we read the very heavens. It is on account of its many ſervices, that ſome have adored fire, as a beneficent divinity. The Chaldeans, the Perſians offer ſacrifices to it. At Rome, veſtals were appointed, to preſerve and keep up continually the ſacred fire, and were puniſhed with death, if they put it out.

EUGEN. You have enumerated, I confeſs, many eſſential ſervices of fire, but you muſt allow, Sir, that its malignity in a great meaſure, takes off from its merits. We can never put any confidence in it, it is ſuch a traitor. Beſides, fire, pervading the earth, produces thoſe dreadful combuſtions you have been deſcribing, and, expanded through the air, gives birth to that thunder which commits ſuch devaſtation. Is it neceſſary that God ſhould ſuffer theſe things?

ERAST. Theſe ſeeming diſorders in nature are certainly a real good in the profound views of Providence, though human capacity is too limited to find it out: but, to return to your queſtion. Though the effects of lightning are dangerous, it is uſe-

ful

ful in the ſyſtem of nature ; it refreſhes the air, and purges it of an infinity of noxious vapours. If ſubterraneous fires kindle thoſe inflammable ſubſtances in the bowels of the earth that cauſe volcanos and earthquakes ; they are, at the ſame time, the prolific principle of every natural production. The earth is ſpongy ; water, ſulphureous ſpirits, ſalts and nutritive juices, are conveyed through its pores, penetrate the plant, feed it and make it grow, and all this by the action of fire and air. It is not doubted but that this internal fire exiſts. Workmen who labour in metalic mines aſſure us, that the lower they go, the greater is the heat, eſpecially beyond the depth of 480 feet. Naturaliſts attribute the heat of *hot baths* to the effects of theſe ſubterraneous fires, or to a mixture of pyrites or fire-ſtones, which heat in diſolving. We have, in Europe, many ſprings of this kind, whoſe waters, more or leſs hot, are very beneficial in many diſorders. Bath, Buxton and Matlock in England, Chaude-Fontaine and Aix-la-Chapelle in Germany. The degree of heat in the laſt, is ſo great, as to boil an egg hard in five minutes. Chymiſts have diſcovered in the water of hot-baths, a variety of matter, ſuch as nitre, vitriol, allum. ſulphur, bitumen, acrimony, and ſome particles of iron, copper, ſilver, and gold. They contain more or leſs of theſe different ſubſtances, which render their virtues more or leſs efficacious, and proper for the cure of many diſorders.

EUGEN. Before you cloſe the article of fire, pleaſe to give me ſome account of *gun-powder*.

ERAST. It was known in China, a long time before it was diſcovered in Europe ; but the wiſe Chineſe made no other uſe of it, than for their amuſement ; for example, in forming a variety of artificial fire, in which they excelled. In the yea. 1400, it was diſcovered in Europe by one Shwartz, of Cologne He was a great chymiſt, and grinding, upon a ſtone ſome brimſtone, ſalt-petre and charcoal, a ſpark of fire accidentally fell among the compoſition, and with a terrible exploſion, blew the ſtone into the air, and filled the whole laboratory with ſmoke. Such, is ſaid to be the origin of this diſcovery ſo fatal to the human race. You know, I preſume, the ravage which fire-arms, eſpecially cannon, have made throughout Europe ?

EUGEN. What is it gives gun-powder that force ?

ERAST. It ariſes from the air pent up in every grain of powder, and ſuddenly dilated by being ſet on fire. The greater the quantity of powder, and the more it is compreſſed, the greater is the

the exploſion, and the more violent its effects. Nothing reſembles more the noiſe of thunder, than that which ariſes from the exploſion of gunpowder.

But the fire of the ſun, when its rays are concentred in the focus of a *burning-glaſs*, that is, brought to a point, by ſuffering the ſun to ſhine through a thick, convex piece of glaſs, is far more active than earthly fire, be it as powerful as it may. It was by this means, they ſay, that Archimedes, the greateſt mechaniſt in the world, burnt the Roman fleet before Syracuſe. For through ſuch a glaſs, the ſun's rays may be collected in a point at a great diſtance from the glaſs. In a word, to cloſe this ſubject, fire pervades both the heavens and the earth, and would deſtroy every thing, if God did not confine it within certain limits; and the inſtant he ſhall pleaſe to let it looſe, it will terminate in that univerſal conflagration and diſſolution of the elements, which will put an end to the world.

EUGEN. Having now entered, I believe, pretty fully into the heavenly bodies, and into two of the elements, namely Fire and Air; let me requeſt, if I have not tired you, to give me ſome account of the other two, Earth and Water.

ERAST. As you ſeem diſpoſed to attend, we will, from the heavens deſcend upon the earth; and as the waters occupy the greateſt part of the ſurface of the terreſtrial globe, we will begin with conſidering the *Sea*.

EUGEN. How happy ſhould I be to ſee this great element?

ERAST. In a calm, when there is no wind, you will ſee an immenſe, fluid, greeniſh plain, always undulating, but in no great degree; at other times, when the wind blows, you will ſee it very much agitated, and riſing ſucceſſively in great billows, beyond the reach of the eye, daſhing, as it were, the very clouds. The whole extent of the ſea is not yet diſcovered. We know that it ſurrounds and divides different parts of the earth. To different parts of the ſea we give different names.

EUGEN. What is there remarkable belonging to the ſea? I have heard of the *Tides*, as a thing very ſingular.

ERAST. This phenomenon is an effect ſo extraordinary in the nature of water, that the beſt natural philoſophers, have not been able to paſs more than ſome rational conjectures on its true cauſe. It ſeems as if it pleaſed God to conceal this among a number of other ſecrets of nature, which are impenetrable to the human mind. However, the general opinion is, that the ſun, and particularly the moon, are moſtly concerned in the flux and reflux of the ſea. The waters of the ſea in the flux, flow or are gently drawn from ſouth to north for the ſpace of ſix hours; in the

the reflux, they employ the ſame time in returning from north to ſouth; reſting about a quarter of an hour between the ebb and flow, and the flow and ebb. When it has flowed its ſix hours, the water is conſiderably higher in the place to which it has flowed, and we call it *high-water* at that place. When it has returned, or ebbed its ſix hours, we ſay, it is *low-water*, But this periodical flow and ebb, is not general in all ſeas, nor equal.

EUGEN. Can you give no farther account of it?

ERAST. Theſe tides are of great uſe, when there is little or no wind, in carrying veſſels up certain rivers in their flow, and conveying them back again in the time of ebb: they are of ſimilar uſe about the coaſts, and carry ſhips at the rate of five miles an hour. The moon acts upon the water, according to a received opinion, by attraction; that is to ſay, it raiſes or draws the water towards it, at ſome certain ſituations, in her courſe round the earth; at which time it occaſions a ſwell of the ſea, in that part directly under the moon; and of courſe as the waters riſe in one place, the waters from other parts will run there. This occaſions the *current* in certain directions.

EUGEN. If this was general, there would be a tide in all rivers, which I underſtand is not the caſe.

ERAST. I told you, it was by no means general. In rivers of little or no breadth, where the moon cannot act in one part ſtronger than in another, there will be no tide; for the attraction being equal in ſuch narrow ſtreams, the water cannot ſhift or move from one place to another, ſo as to cauſe a flux and reflux.

EUGEN. Is the moon's power of attraction, always the ſame in the ſame places?

ERAST. No; it has a greater attraction at new and full moon, than at the firſt or third quarter; for the ſituation of the moon, with the reſpect to the ſun, at the new and full, is ſuch; that the ſun conſpires with the moon at thoſe times to attract the waters, and cauſes a higher tide, than when the moon is in the firſt or third quarters. At new and full moon, the tides are called *ſpring-tides*, and riſe nine or ten feet above the level of the water, at low-water mark. When the moon is in the firſt and third quarter, the water does not riſe ſo high, and the tides are then called *neap-tides*. From the time of neap-tide to that of ſpring-tide, the waters riſe every tide more and more; till they get to the higheſt; from ſpring-tide to neap-tide, they gradually fall more and more. Low water is called *Flood*, becauſe then the water begins to flow.

EUGEN.

EUGEN. Does not the tide alter its time of flowing every day?

ERAST. It does; and is in this regulated by the moon; for as the moon rises every day fifty minutes later than the day before; so does the sea rise also; that is, it flows 50 minutes later. To give you a better or clearer account of it, it would be necessary to explain it by drawings; I have said enough to give you a general idea, which is all I aim at.

EUGEN. I understand it very well, and am much obliged to you. I have been told that *Sea-water* is not fit to drink. What is this owing to?

ERAST. Because it is salt, and bitter, and of a marshy smell. These qualities render it disagreeable to the taste, though it may not be so to a great many who live wholly upon the sea. The Czar, Peter the Great, obliged his sailors to accustom their children to drink nothing but sea-water, and they all died. Masters of vessels always provide fresh water for the ship's company before they sail. The important secret of making salt-water fresh, to a certain degree, has, indeed been discovered for some years, and most seamen know how to do it; but they have recourse to this method only upon urgent occasions. Sea-water is heavier than river-water; will of course float greater burdens, and it is on account of its weight, that it evaporates more, and freezes less: it is also more or less salt in certain places. Do not imagine that the *salt* it contains is useless. Providence has made nothing in vain. The sun, by its heat, attracts from the surface of the sea a quantity of vapours impregnated with light particles of salt: these vapours rise in the air, and form clouds. They fall again in rain, in snow, in hail, and sprinkle the land; and, by the salts they contain, assist vegetation. Besides, salt-water affords us salt for our different wants. They make it at the sea-side; and those places, where they make it, are called *salt-pits*. They pump up a quantity of water into shallow pits, leave it there some time, to be evaporated by the sun, by which means the water is exhaled, and the salt remains: after this, to purify it and make it white, they boil it in vessels till it is dry and fit for use.

EUGEN. The sea affords us still greater benefits; for example, fishes in the greatest abundance. Is it known, Sir, how many sorts there are?

ERAST. The sea is a liquid world, peopled with an infinity of inhabitants, different in species, in size, and manner of living. We are acquainted with a great many, but there are probably many we are unacquainted with. We find some particular

lar kinds of fiſhes in certain ſeas, and other fiſhes in other ſeas; as Cod on the banks of Newfoundland. Some come in ſhoals at particular times, as Herrings and Mackrell; others, alone; ſome keeping about the coaſts; others out at ſea; ſome never quit the mud, that is, they crawl at the bottom; others ſwim near the top. Fiſhes in general are oviparous, that is to ſay, the young ſpring from the ſpawn or eggs of the female, which are impregnated by the male; what we call the hard roe of a fiſh, is the maſs of eggs, in the body of the female; and as every one of theſe eggs, no larger then the head of a pin, produces a fiſh; we may eaſily conceive how prolific fiſhes are. Other fiſhes are viviparous, that is, produce their young completely formed. Some fiſhes are covered with ſkins, others with ſcales, and others with ſhells. One ſort is good to eat; another for different uſes. Some they catch after one manner; ſome after another. Almoſt all fiſh are fiſhes of prey, and feed upon others; but the voracious are the leaſt prolific; whilſt thoſe which ſerve others for prey multiply prodigiouſly; ſo that no one ſpecies can be thoroughly deſtroyed. The Creator has given to fiſh, as to other animals, inſtinct, and a means of procuring their ſubſiſtance. Every ſpecies has its mode of attack, its art of defence, and method of ſtealing away from the purſuit of its enemy.

EUGEN. You can tell me, no doubt, many remarkable things of fiſhes?

ERAST. As far as my reading, and ſome few converſations I have had on the ſubject, has enabled me.

The *Whale* is called the queen of the ſea, becauſe ſhe is the greateſt fiſh, and the largeſt of the watry tribe. Whales have been taken from 130 to 200 feet in length, but they are, in general, about 60 or 70 feet long. The head of a whale is of an enormous ſize, and is about a third of its whole length; but its eyes are no larger than the eyes of an ox. Its whole ſtrength and defence is in its tail, which is very large. It lives upon ſmall fiſhes, which abound in the North ſeas. It is chiefly on the coaſts of Greenland and about Spitſbergen that they are caught. The Dutch are annually at a great expence in this fiſhery. The fat of the whale yields a quantity of train-oil, which is a great article of commerce with the Dutch. Many ſhips go annually from England, and to encourage the fiſhery, which, with the Cod-fiſhery at Newfoundland, is a nurſery for ſeamen, government gives a bounty for every whale that is brought home. It is this fiſh alone that yields the *whalebone*. The Whale, and other fiſhes of the like kind, which we call

cetaceous, are viviparous; they carry their young nine or ten months, and have only one or two young whales at a time, which they ſuckle a year. Great whales lay themſelves up under the ice, which they pierce to take air, for they cannot remain more than half an hour under water, without coming to the ſurface to breathe. They have two tubes on the head, through which they throw up the water to a great height, and with great noiſe.

EUGEN. I am curious to know how they are caught.

ERAST. I will tell you then. An expert, ſtrong ſailor throws a harpoon at the whale, which is an iron pole, about five or ſix feet long, with a barbed point, and a rope faſtened at the other end. As ſoon as the whale feels this ſtick in its back, it flies; and the cord, which is of great length, is ſuffered to run out with the whale. The fiſh is purſued with boats, preſently loſes its ſtrength with its blood, and expires on the ſurface of the water. When dead, they cut it up, as it lies on the water, and take only on board ſuch parts of it as are uſeful.

EUGEN. Are there any other great fiſhes?

ERAST. There is the *Sea-Unicorn*, ſo called on account of a long tooth it carries on the left ſide of its upper jaw. This fiſh is a great enemy to the whale. There is the *Sword-fiſh*, this has a bone in its noſe like a ſword, that attacks and combats the whale, and puts it to flight. There is alſo the *Porpoiſe* and the *Dolphin*, which are large fiſhes. The Dolphin by no means reſembles what painters deſcribe it; it is a very ſwift ſwimmer, being continually in purſuit of ſmall fiſhes, of which it devours a prodigious quantity.

Different ſeas yeild different kinds of fiſh; but among ſea-monſters, one of the moſt miſchievous and voracious and which is found almoſt every where, is the *Shark*. They have been ſeen twenty-five feet long. It is called the tyrant of the ſeas. It makes cruel war with other fiſhes, and has been known to ſwallow a man whole, even when he was armed; ſome have imagined, that it was in the belly of this fiſh that the prophet Jonah lived three days.

EUGEN. I ſhould dread the teeth of this monſtrous fiſh, if I was out at ſea. Are theſe, Sir, the only remarkable fiſhes?

ERAST. There are many of an amphibious kind, that is, ſuch as live both by land and by water. For example, the *Sea-Cow*, the *Sea-wolf*, the *Sea-Bear*, and the *Sea-Lion*, who have only two feet, which are as hands or fins to ſwim with, whereas all other fiſhes have four fins. Theſe frequent great rivers. They have been known to weigh from 1000 to 1200lb. weight.

They continue more or leſs time in the water, and when out of the water, are found feeding, repoſing, or ſleeping, upon the ice, upon a rock, or upon the ſhore. It is at this time they are generally taken. The *tortoiſe* is alſo a kind of amphibious ſhell-fiſh, of which there are three ſpecies, Land-Tortoiſes, Sea-Tortoiſes, or Turtles, and thoſe of freſh water. The Tortoiſe, or Turtle, is oviparous, and lives a long time: its fleſh and eggs are good to eat. Travellers affirm, that they have ſeen Turtles ten feet long, and ſeven feet wide. A ſingle one has yielded two hundred weight of fleſh. A female turtle lays more than one hundred and fifty large eggs. They are found in the ſand on the ſhores, in holes, where they are depoſited. A fat Turtle will yield more than thirty pints of oil drawn from its greaſe. This oil is good in cookery, when new, and fit to burn when old. The fat even has a good flavour, and will keep and ſupply the place of butter. In a word, the ſhell is beautiful, and ſerves to make a variety of curious things. In ſome ſeas, they find Turtles in abundance.

It would be unneceſſary to acquaint you with that multitude of fiſhes that is brought from the coaſts to market, and thoſe various ſpecies of ſhell-fiſh, ſuch as *oyſters*, *muſcles*, *crabs*, *lobſters*, &c. which you have frequently ſeen. I will trouble your memory only with a few other ſingularities which the ſea preſents. For example, we find in the American iſles, a fiſh whoſe ſkin and ſcales are red; at Cape Comorin, they have what they call the *golden-fiſh*, which takes its name from a circle round the eye, and a ſtreak from the head to the tail, of a golden colour. In the Eaſt Indies, there are ſmall fiſhes, black and white, ſcattered with ſpots of gold and ſilver. The great men of that country keep them as a curioſity. In warm climates, there are fiſhes they call *flying-fiſh*, becauſe they jump out of the water when purſued by their enemy, and fly in the air, for ſome little diſtance. There is a fiſh in the Mediterranean, called the *cramp-fiſh*, which will benumb the arm that touches it while living, by a ſudden ſtroke that it gives; there is among the ſhell-fiſh, one called a *ſea hedge-hog*, covered with ſharp points, which it makes uſe of, to roll itſelf in the mud; there is another fiſh called *Nautilus*, which reſembles a little boat; its ſkin is arranged in ſuch a way, as to ſerve for a ſail; ſo that it is driven upon the waves by the wind. There is another, like an Eel, called the *torpedo*, which, when touched, emits ſparks of electric fire, and will give an electric ſhock. Specimens of theſe fiſhes are preſerved by the curious in their cabinets. In the Eaſtern ſeas, is caught, in great abundance, a kind of

Oyſter, whoſe ſhell is *mother-of-pearl*, and in which *pearls* are found. The moſt valuable pearl we have in Europe, decorates the crown of the kings of Spain. It is as large as a pigeon's egg.

EUGEN. I have heard perſons talk of Mermaids, half women, and half fiſh; that is, women to the waiſt, and fiſh from the waiſt downwards. Is there ſuch a thing?

ERAST. Naturaliſts ſtill doubt it; but if we can believe particular writers, there ſeems teſtimony enough to eſtabliſh it. We read in the Hiſtory of England, that in 1107, a Mermaid was taken off the coaſt of Suffolk, which bore ſo near a conformity with man, that it ſeemed to want nothing but ſpeech. We are alſo told, that in Weſt Frieſland, ſome girls, in 1430, caught one that was floundering in the mud; that they took it home, and dreſſed it in women's apparel, and taught it to ſpin; it fed like one of them, but never would try to ſpeak: another writer ſays, they taught it ſome notions of a Deity, and it would bow with reverence when it paſſed a crucifix. Another account, well-atteſted, ſays, that in 1560, ſome fiſhermen caught in the Eaſt Indies, ſeven Mermen and Maids; and other writers make mention of ſuch creatures being caught at other times; but as ſuch monſters have not been ſeen of late years, I am myſelf in doubt about it,

EUGEN. How wonderful is the Creator in his productions; and what ſingularities does the ſea alone afford!

ERAST. I could mention many others, if it would not be entering too minutely into the ſubject. But, before I quit it, I would have you obſerve, that the bottom of the ſea, in many places, reſembles a ſort of country: it is covered with moſs, with turf, with herbs, with roots, with plants, and ſhrubs innumerable, of different kinds, colours, ſize, and form. Beſides the retreat and nouriſhment theſe afford to a number of fiſhes and creeping inſects, which here depoſit their eggs; ſome of theſe plants are made uſe of by men in medicine, and other things. It would be happy for us, if the uſes of all were known. There are ſtill other marine productions; for example, *Coral*, whoſe fiſhery is very curious. It is much eſteemed in Africa, where they make a variety of pretty toys with it; *ſpunge*, which is found at the foot of rocks, and of which great uſe is made in many mechanical arts. Let it be remembered, that coral and ſpunge, and many like ſubſtances, are not ſea-plants, as has been ſuppoſed, but ſerve as a refuge for certain inſects to lodge in.

EUGEN. Is the ſea very deep?

ERAST.

ERAST. We are aſſured, that its common depth is about 150 fathoms, (each fathom ſix feet) and its greateſt about 300. We know alſo, that in certain parts of the ſea, there are cavities and caverns, eſpecially in the centre of mountains, whoſe tops riſe above the ſurface. Mariners do not ſo much dread thoſe rocks that are above water, as thoſe whoſe tops are below the ſurface, and the many ſand-banks and currents by them occaſioned, which are very dangerous to navigation.

The different ſeas are ſcattered with iſlands; that is to ſay, with land, more or leſs extenſive, ſurrounded with water; theſe *iſlands* are the tops of great hills and mountains at the bottom of the ſea. The greateſt number of iſlands are found in the neighbourhood of great continents. The Archipelago is a part of the Mediterranean ſea, where there is a great quantity of iſlands more or leſs conſiderable, and at a little diſtance from each other.

It is ſuppoſed that the greateſt part of the iſlands have appeared ſince the deluge, which occaſioned an univerſal overthrow in the ſurface of the earth. It is probable that before the deluge, the waters occupied only one ſide of the globe. We know, however, that earthquakes have ſometimes raiſed land from the bottom of the ſea, and formed new iſlands. By the ſame effects, certain iſlands have ſunk, and ſuddenly diſappeared. The ancients ſay, that there have been moving, or *floating-iſlands*, that is, iſlands which have been ſupported on the ſurface of the ſea, without touching its bottom; but we conceive this to be a fable, or to have been great drifts of floating ice, or weeds.

EUGEN. I have heard that ſeamen meet occaſionally with *water-ſpouts* in their voyages, which they dread approaching, almoſt as much as a rock under water?

ERAST. *Water-ſpouts*, are a great quantity of water drawn up into the air, by the attraction of a low cloud, which ſeems to deſcend for that purpoſe; at a diſtance it appears like a large funnel, the ſmall end touching the ſea, the broad end enveloped in the clouds. Under the ſmall end, the water bubbles up, and appears to boil. Was a ſhip to run foul of one of theſe ſpouts, the waters would break, deluge the veſſel, and probably ſink it. Seamen generally fire a ſhot at it, when within reach, and thus diſperſe it, which the agitation of the air, by the exploſion, ſeldom fails to do.

EUGEN. There is only one thing more on the ſubject of the ſea, that I wiſh to be informed of?

ERAST. What is that?

EUGEN. The nature of the *mariner's compaſs.*

ERAST. This owes its origin to the load-ſtone; a ferruginous ſtone found in iron mines, which has the power of attracting iron. The virtue of this ſtone, was known to the ancients, Pliny ſays, it was diſcovered by chance, from a ſhepherd's finding that the nails of his ſhoes, and the iron ferule of his ſtaff, clung to a load-ſtone, over which he walked; but they were ignorant of that ſingular property it poſſeſſes of turning towards the poles. We do not know to whom to attribute this important diſcovery. The invention of the compaſs is given to a Dutchman, in the year 1229. It is an iron needle or hand, like the hand of a clock, fixed on a ſpindle, ſo as to run round; and one end being touched by the loadſtone, which communicates its virtues to it, makes it always turn to the north. Thus a mariner, knowing which way he is to go, is always directed, though he ſees no land. And what revolutions in things has the loadſtone produced? It has made us acquainted with the new world. Before this invention, ſeamen never ventured out of ſight of land; but now they have traverſed the whole globe. It is to this we are indebted, not only for the diſcovery of new countries, but for the rich mines of gold and ſilver, which theſe countries produce; and which would have been loſt to us, if we had never reached thoſe ſhores.

EUGEN. All theſe particularities are worth our knowledge; but after having run through the Heavens and the Waters, ſhall we turn our thoughts to the *Earth?*

ERAST. If you pleaſe; and we will penetrate its very bowels. We have hitherto conſidered the earth as a planetary globe, performing its ſtated revolutions, according to the order which the Creator has eſtabliſhed in his arrangement of the world; let us look now into its compoſition, and into its internal and external productions.

The earth is divided by the ſea, into four great quarters, Europe, Aſia, Africa, and America. Theſe different parts of the world, are very different in ſize, form, climate, and productions. The Author of nature has been pleaſed to throw into his works an infinite variety Here, are immenſe plains; there, inacceſſible rocks; and, farther off, are *mountains*, that top the clouds. The inequalities, on the ſurface of the earth, we attribute to the great overthrow of nature, at the general deluge, to the currents of the ſea, and the rivers, and to ſubterraneous irruptions. The learned preſume to ſay, that ſince the creation, the globe has been alternately, ſea and land; that is to ſay, that ſuch parts as are now land, were once covered with the ſea;

ſea; and ſuch parts as the ſea now overflows, were once dry land; becauſe, ſhells, and other marine ſubſtances, are often found in the bodies of high mountains, and very deep in the earth: but this is difficult to demonſtrate.

EUGEN. Can you tell me, Sir, which are the higheſt mountains on the earth?

ERAST. The Cordeliers of Peru, in America, which are a chain of mountains, near 1500 leagues in length. One of theſe is, perhaps, the higheſt mountain in the world. It reaches to the middle region of the air. Its ſummit is 9660 yards above the level of the ſea, or nearly ſix miles in height. There are other mountains, not quite ſo high. For example, Mount Sinai, in Japan; the Pike of Teneriffe, in Africa; Mount Cenis, in the Alphs; Mount Atlas, and many others; and, it is obſervable, that we experience more cold in elevated places, particularly on the mountains, than in the vallies or plains.

EUGEN. Why is this? As being nearer the ſun, I ſhould ſuppoſe the contrary.

ERAST. Becauſe the air is keener, and the ſun's rays do not fall on them perpendicularly. It is thus we ſee the higheſt mountains almoſt always covered with ſnow. The cold is ſo exceſſive at a certain height, on the Cordeliers, that men and animals will freeze, and become as hard as ſtone, without putrefying.

EUGEN. What good purpoſe do theſe high mountains, and deep vallies anſwer? The earth would apparently be more beautiful and convenient, had the Creator made it uniform.

ERAST. His profound wiſdom knew well to the contrary. Beſides the agreeableneſs to the view, which this irregularity of the earth affords; the mountains check the impetuoſity of the winds, and ſerve as a ſalutary ſhelter to the vallies round about; and frequently yield them, at times, ſhowers, by the clouds preſſing againſt them in their paſſage, which condenſes the water in ſuch clouds, and cauſes it to fall in rain. They are alſo a retreat for wild animals, uſeful for men for their ſkins and their furs; and they yield a variety of plants which will grow no where elſe. Beſides, the hollows of mountains contain immenſe reſervoirs of water; whence proceed ſtreams, rivulets, and rivers.

EUGEN. How is that poſſible?

ERAST. Have not I told you, that the ſun exhaled from the earth and ſeas, and drew up into the air an infinity of watry particles; that theſe vapours, condenſed, form clouds, and fall again on the earth, in rain and ſnow? The ſnow melts by de-

grees, and, with the rain which falls, gives a great quantity of water, which is collected in the hollows of theſe eminences, iſſues out again by its weight and fluidity, and forms ſprings and rivers. Theſe are increaſed by others, which join them in their courſe, till they reach again the ſea, from which they originally ſprang. Hence are derived all thoſe waters that circulate in the boſom of the earth, which is pierced with channels beyond number. Water will puzzle out its way through the different ſtratas, or beds of earth, ſand, and ſtone, till it finds room to eſcape; then it forms a ſpring, whoſe waters run according to the declivity of the ground, or fall into wells, or reſervoirs, which they naturally make, where they find the leaſt cavity.

EUGEN. What, Sir, is a *cataract?*

ERAST. A water fall: ſuch, for example, as the cataract of Niagara, in North America, which is, perhaps, the largeſt in the world. This is a fall of a whole river, a mile and a half broad. It tumbles headlong from a precipice, 137 feet high, and flows with ſuch violence, as to make an arch beneath it, under which, three men can walk abreaſt, without being wet. The miſt it makes by its fall, riſes as high as the clouds, and may be ſeen at fifteen miles diſtance. When the ſun ſhines upon it, it forms a rain-bow.

EUGEN. If all water proceeds from the ſea, what occaſions the *freſhneſs* of *river-water?*

ERAST. The Almighty has ſo contrived it for the purpoſes of man; by paſſing through the earth, it is philtred and ſtrained of its ſaline particles, and rendered freſh: and ſuch watry particles, as the ſun exhales to form clouds, which afterwards fall in rains, are the lighter parts of the water, the ſaline particles being naturally too heavy to be exhaled; and it is a wiſe proviſion of Providence, that the rain ſo exhaled, does not fall in large quantities, which would deluge a country; but in ſhowers.

I ſhall, ſome day or other, explain to you the great advantages we derive from ſtreams and rivers. They ſupply our wants, as well as our pleaſures, and yield a quantity of fiſhes of various kinds. Some rivers abound with ſome ſorts of fiſhes, others with different ſorts, and ponds agree beſt with others. In places at diſtance from the ſea, they ſupply our tables with river-fiſh in plenty. In ſhort, there is ſcarce a ſtream that does not yield it. But the utility of ſtreams and rivers, as formed by nature, and thoſe of canals, made by the induſtry of man, ſtop not here. They are of great ſervice, as I told you, in tranſporting of lime, manure, merchandize, coals, and proviſions,

ſions, from one town to another, which would be very dear and expenſive, if conveyed by land-carriage. They ſave a great deal of labour in other reſpects, by turning of mills, for grinding corn, for forges, fulling, making gun-powder, ſcowering leather, and linen; for making oil, paper, ſugar, ſpinning, and twiſting ſilk, ſawing of planks, and other things.

EUGEN. Among other things, you will doubtleſs give me ſome idea of *mines*.

ERAST. There are mines of gold and ſilver, in all the four quarters of the world. Gold and ſilver mines have been found in Norway, Sweden, and Hungary, in Europe, but the richeſt are thoſe of America. The gold mines of Chili, are the moſt celebrated. The ore is taken from the veins of a rock, with great labour. Many rivers in foreign countries, and even in France, roll a ſand, and ſpangles of gold, which are collected upon the ſhores, but in very ſmall quantities. Gold and ſilver, have been found in England, but not in ſufficient quantity to anſwer the expence of ſeparating. *Gold*, is the moſt heavy, the moſt ductile, the moſt tenacious, and by theſe qualities, the moſt valuable of all metals. It undergoes no change, either by air or water, not even by fire. Would you think it poſſible, to draw out an ounce of gold, into a thread of 219 miles in length?

EUGEN. Wonderful! has there never been found a method of making gold?

ERAST. Projectors have often attempted it, but could never ſucceed. This is called ſearching for the *philoſopher's-ſtone*. It has been ſaid lately, that Dr. Price, of Guildford, ſucceeded in his endeavours this way, by mixing quickſilver, with other materials, but that the expence in obtaining it, was more than the value of the gold, ſo obtained.

EUGEN. Is *quickſilver* a compoſition?

ERAST. No; it is a mineral, dug out of mines abroad; the chief of which are in Hungary, Spain, and Peru. It is found ſometimes pure, iſſuing out of beds of ſtone when broken, and ſometimes mixed with ore.

EUGEN. Where are the *ſilver-mines*?

ERAST. The moſt famous ſilver mine, is that of Potoſi, in Peru: though many others have been diſcovered, which, they ſay, are more valuable. The mine of Potoſi, is more than 750 yards deep, not far ſhort of half a mile, and has been more than 200 years in working; but they now begin to find its veins diminiſhing. It is aſſerted, that there are a great many ſilver-

in Germany, Saxony, and Hanover. A block of ſilver was found at Nantz, ſo large as made a table, at which more than twenty perſons could ſit. Beſides gold and ſilver-mines, there are mines of iron, lead, copper, and tin, which employ a great number of workmen. I am told there is a copper-ſtream on the eſtate of a Gentleman, in Wales, that by laying plates of iron in it, will, in a very ſhort ſpace of time, be encruſted all over with copper, which is beaten off, and melted down. This muſt be a ſtream, iſſuing from a mine of copper, whoſe waters are ſtrongly impregnated with the mineral. You know the uſefulneſs of theſe metals. But the earth produces agreeable things, as well as uſeful ones, ſuch as precious ſtones of all kinds; rubies, ſaphires, emeralds, topazes, hyacinths, amethyſts, and many others of different colours. Some opake, ſome tranſparent, and more or leſs valuable, in proportion to their ſcarcity, their brilliancy, their beauty, and the fancy of their admirers.

EUGEN. Are there no braſs-mines?

ERAST. No. *Braſs* is a compoſition of copper, and a foſſile called, Lapis Caliminaris.

EUGEN. You have forgot the *diamond*; is not that the moſt valuable of all precious ſtones?

ERAST. Yes. The moſt celebrated diamond-mines are thoſe of Golconda, and Viſapour, in the Eaſt Indies. In theſe mines, the men work naked, leaſt they ſhould ſecret any ſtone of value. The largeſt diamond ever found, that we know of, is that among the treaſures of the Great Mogul: it is in ſhape like, and as large as, a hen's egg, cut through the middle; it weighs 279 carats (four grains each *carat*) and is valued at more than 500,000l. Diamonds will ſometimes imbibe the ſun's ray's, and emit them again, ſo as to ſhine in the dark.

EUGEN. No ſtone can be really worth that money.

ERAST. It is vanity and luxury only, that has ſtamped a value upon ſuch riches; but there are other articles which we draw from the earth, of real value; articles that contribute to the uſe of ſociety. *Coals*, for example, *turf*, *peat*; theſe ſerve for fuel. *Marble* of different kinds, *ſtones*, ſoft and hard, *flints*, &c.

EUGEN. Can you account for the formation of theſe *precious-ſtones* in the earth?

ERAST. They are gradually formed, it is thought, by the meeting and union of oily juices, ſalts, and ſand. Water, which runs in the interſtices of the earth, carries and mixes theſe different principles. They collect in ſmall pebbles, the water drains from them, and theſe little maſſes dry and grow hard, and,

and are coloured by metallic ſubſtances, diſſolved by water. In ſhort, the quality, quantity, and arrangement of theſe different principles, are the cauſe of the variety, the weight, the form, the colour, and brilliancy of precious ſtones. It is the ſame proportionably with minerals and petrifactions. But I think, we have converſed enough, for this time; the next time we meet, we will go on with the ſubject, I mean, with terreſtrial productions.

DISCOURSE VII.

The ſame Subject continued.

EUGEN. REMEMBER, Sir, what you promiſed yeſterday.

ERAST. We were got, I believe, to the productions of the earth.

EUGEN. We were. I take notice, Sir, that you ſtop, from time to time, as it were, raviſhed with admiration. May I dare to enquire the object of your reflections?

ERAST. From this place where the ground riſes, I admire with rapture the beautiful proſpect. My eyes and my mind are at the ſame time enchanted. What painting could deſcribe the vivacity, the variety, the richneſs of this great picture! Gardens, woods, meadows, plains, vallies, hills, mountains, a blue ſky, and a dazzling ſun! Great God, how wonderfully magnificent are thy works! But where ſhall I begin the detail of ſo much beauty? Let us firſt contemplate the fertility of the earth, the univerſal ſource of all good. This fertility, however, which we attribute to it, ſprings not from the earth, which is in itſelf, a barren maſs.

EUGEN. You aſtoniſh me, Sir. What are the cauſes, then, of this fruitfulneſs and ſurpriſing abundance?

ERAST. Water, fire, air, ſalts, oils, and ſulphur. Theſe different principles, as I have told you, exiſt in a greater or a leſs quantity in the boſom of the earth. They collect, unite,

ferment together, glide through its pores, inſinuate into thoſe of the plant, by its roots, and nouriſh it. You muſt not believe, according to the vulgar notion, that the moon has any influence over theſe productions. It is an error. Water indeed has a principal part. Rain is the ſoul of all that iſſues from the inexhauſtible boſom of this univerſal nurſe. I told you, I think, from whence the rain proceeds.

EUGEN. You did, Sir. Drawn from the ſea, and all moiſt places, by the heat of the ſun, the watry vapours riſe in the air, form clouds, and fall again in rain, ſnow, and hail, with particles of ſulphur and fire, which, being introduced with other juices into vegetables, enliven them and make them grow.

ERAST. True. Add to this, the action of the air and wind, which puts theſe principles in motion; and you will deſcribe the cauſes of the wonderful fertility of the earth. But its natural fertility requires to be ſeconded by *cultivation*. The Creator, in forming the earth, made it fruitful, ſo as to be to man, an inexhauſtible garden of fruits and vegetables, equally nutritive as delicious, without any care on his part; but, the moment of his revolt, it changed its nature, and man was condemned to labour. It would not, but on this account, have borne briars and wild fruits: the bounty of the Creator, however, permitted, that the more it was cultivated, the more it ſhould anſwer our labour; ſo that, with induſtry and perſeverance, we may reap from it, not only, all that is neceſſary, but all that is comfortable and agreeable to life.

EUGEN. But muſt the whole be cultivated in the ſame manner?

ERAST. No. The earth varies infinitely in its ſoil, that is, in its qualities. We divide the nature of lands into ſix different claſſes. Rich and poor, ſtrong and light, dry and wet; and theſe primitive qualities, mixing together, more or leſs, vary the ſoil. The buſineſs then, of the huſbandman is, firſt, to know the quality and nature of his land; that he may give it ſuch culture as it requires, and ſow it with ſuch ſeed, as it will beſt produce. Soils are different, according to the ſituation of the ground, and the aſpect of the ſun. Hence ariſes the aſtoniſhing diverſity of earthly productions. Some fruits will grow on certain lands, and in climates adapted to their kind, which would grow no where elſe. There are ſome things that will grow in Africa and America, that will not grow in Europe; and Europe will produce a variety of things, which cannot be found in other countries. All fruits vary in their kind, form, and

and colour; ſo as to have peculiar properties, qualities, and flavour.

Pleaſe to remark, that there is no one habitable place, which is not adapted to the growth of ſomething proper for the ſubſiſtance of men and animals, which would there ſettle.

EUGEN. Let us examine now, if you pleaſe, the riches which the earth affords.

ERAST. We have a fine proſpect to examine. Open your eyes. Carry your view to the utmoſt extent. Here is a univerſal abundance. Among the trees, what a prodigious quantity of every kind, in the woods, in the foreſts, in the farms, upon the roads! What ſervices may not men draw from thoſe lofty trees that bare no fruit! One is uſeful for building houſes; another for ſhips; ſome, for furniture; and others, for fuel. Among *foreſt-trees*, we have the Oak, the Elm, the Aſh, the Beach, the Fir, the Poplar, the Alder, the Birch, the Willow, and a quantity of others equally uſeful, either to the Carpenter, the Joiner, the Wheeler, or the Carver, and in other works as well for uſe as for pleaſure. Among others is the *Cork-tree*, wich grows in Spain, in Italy, and France; it is the bark of this tree that yields the cork: the bark is ſtripped off, and in a year it grows again. There are trees of an aſtoniſhing ſize and height, and which live a long time. The Oak of king Stephen, in the county of Northampton, is of an enormous ſize and height, and in the extent of its branches four thouſand perſons may ſit at eaſe under its ſhade; it is ſaid to be more than 6000 years old; and yet there are a number of Cedars in Mount Lebanon, in Paleſtine, larger and older. But of all trees, the moſt gigantic is the *Baobab*. One has been ſeen at Senegal, which ſeventeen men could ſcarce embrace with their arms extended: it was more than eighty feet in circumference; and yet they pretend to ſay, there are trees ſtill larger, and as as old as the deluge.

EUGEN. But, Sir!——

ERAST. But, what?—Do you ſuppoſe that I would deceive you?—It is by ſuch gaping ſurprize, that the ignorant and unexperienced become ridiculous. At the leaſt extraordinary thing, you ſee them ſtruck with wonder. All that goes beyond the reach of their capacity, all they have not ſeen, they conceive to be impoſſible. There are, Eugenius, two ſorts of fools; thoſe who believe every thing, and thoſe who believe nothing. To believe that which is impoſſible, and contrary to reaſon, is a ſtupid credulity. To reject extraordinary things which may be true, though perhaps improbable, becauſe we have not ſeen them,

them, or becauſe we do not comprehend them, is an affectation ſtrongly marked with obſtinacy and ignorance. Be perſuaded, my dear fellow, that I am neither a deceiver nor boaſter: I am not even one of thoſe who believe every thing they hear; ſo that when I give you an account of any very ſingular matters, you may take it for granted, that I ſpeak upon the beſt authorities. What pleaſure ſhould I have in leading you into error? I have taken too great pains to ſhew you the indignity of an untruth, to give you an example of it in myſelf.

EUGEN. Many perſons, like me, are in want of this leſſon: I will endeavour to profit by it.

If we conſider the different uſes to which foreſt-trees are put, they are more neceſſary than fruit-trees?

ERAST. They certainly are. But what refreſhment, what delicates do *fruit-trees* afford us! There are fruits of a thouſand ſpecies, according to the ſeaſons, and according to the climates. Plenty of common fruit helps to feed the poor, and ſerves the tables of the rich. A repaſt without fruit, ſeems to want ſomething eſſential. You know likewiſe, that we extract from certain fruits our beſt liquors; and, on this account, the vine alone, whoſe wood is ſcarce worth burning, deſerves the higheſt encomiums. Of the different branches of agriculture, the *vine*, after corn, is the moſt conſiderable, that which employs moſt hands. There are a great variety of *wines*, which differ in colour, taſte, quality, and duration. The beſt wines of France are Burgundy, Champaigne, and Claret. Thoſe of Spain are Malaga, Sherry and Mountain. Port is the produce of Portugal; Old Hock of the countries adjoining the Rhine, in Germany; and Madeira of the iſland of Madeira. Of other liquors made from fruits, we have Cyder from Apples, and Perry from Pears. In Provence there is abundance of Olive-trees, which yield the ſweet oil.

Among a number of trees that grow in foreign countries, the *cocoa-nut-tree*, ſo common in America, is moſt admired. It is, of all trees, that which is turned to moſt uſes; its wood, its leaves, its bark, its nuts, which are larger than a man's head, and which contain a perfect fruit. An excellent liquor is made from the fruit, and it affords milk for children. We find alſo, in the ſame country, the *cacoa*, whoſe flowers give the Cocoa, and whoſe fruit yields the Chocolate. The *coffee*, is another remarkable tree. It grows fifty feet high, though its trunk is not more than four or five inches in diameter. It yields fruit two or three times a year, in great abundance. The beſt coffee is that of Moka, in Arabia, which is brought to us through

through Turkey; though it is now cultivated in America. The *Tea* is another remarkable tree, and is the produce of China, and the chief article of commerce, carried on by the Eaſt India Company.

EUGEN. You have not named the trees of this country.

ERAST. No, indeed: the liſt would be too long.

EUGEN. What are thoſe trees that are called exoticks?

ERAST. They are the product of warm climates, and are brought here merely as curioſities. Cold weather is ſuch a mortal enemy to them, that ſuch perſons as wiſh to keep them here, are obliged to houſe them in winter, and warm the places where they ſtand, with fires.

EUGEN. Once, Sir, when I was walking in a garden, I ſaw the gardner cut off the head of a young tree, ſlit the trunk, and place in it ſome twigs of a tree, of a different kind.

ERAST. That we call *grafting*. There are ſeveral ways of performing this operation; one of which is called budding, that is, taking the bud of one tree, and ſlipping it within the bark of another; but they have all the ſame end in view, that of making a barren or wild tree, bear the beſt fruits. Every good gardener knows how to graft and bud.

EUGEN. How, pray, does this change of nature operate in the body of the wild tree?

ERAST. It operates by the circulation of the ſap or juices that flow in the body of the tree, from its root to its leaves. It is the ſap that enlivens it, nouriſhes, and makes it grow; it flows continually in all parts of vegetables, as the blood circulates in the bodies of animals. The true cauſe of the circulation of the ſap is yet one of the myſteries of nature. Even that of the blood we were ignorant of, till it was diſcovered by Harvey, an Engliſh phyſician, in 1628. It is therefore now known, that the blood is conſtantly flowing from the heart all round the body and limbs, to the heart again, and it is the motion of this blood that gives the pulſe.

EUGEN. To think of the infinite variety of the productions of the earth, one would ſay, that the magnificence and bounty of the Creator, had not only in view the utility of man, but alſo his pleaſures; all nature abounds with delights. The fields, enamelled with flowers, ſeem natural parterres. When I ſee the country in May, I think I ſee ſo many beds of jonquils, and other flowers, and thoſe blooming ſhrubs with which our gardens abound.

ERAST,

ERAST. What would you ſay, was you to wa[illegible]ome of the magnificent gardens in Holland; where a flo[illegible] will ſpend 5col. a year in flowers? There is an infinite variety of field-flowers equally as garden-flowers; ſome more fragrant and beautiful than others, but all perfect in their kind. Indeed all flowers, as fruits, were originally wild, and it is cultivation only that has brought them to their preſent perfection.

But you muſt know, that beſides their beauty and fragrance, many of theſe flowers, as well as a variety of plants, are of real uſe to man, by their medicinal properties. There is ſcarce an herb but what has ſome noxious or ſalutary virtue, with this diſtinction, however, that the number of poiſonous plants, as well as mineral poiſons and venemous animals, are very few, in compariſon to others. Many noxious vegetables, were their virtues known, would, perhaps, cure diſorders that now ſeem incurable. *Arſenic*, which is a rank poiſon, is of uſe in medicine: and quickſilver, which, if taken without caution, would kill, is a ſpecific in ſome diſorders. The effect of the ſimple bark of a tree, which grows in Peru, and which we know by the name of *bark*, is a certain cure in intermittent fevers. *Rhubarb* is the root of a ſhrub in Tartary; and *ipecacuanna*, which is an emetic, is the root of another ſhrub in Brazil. What an able phyſician, my friend, is the Father and univerſal preſerver of nature!

EUGEN. He is truly our father from the care he takes of us. When I conſider particular gardens, thoſe of the kitchen and orchard, and caſt my eyes on the greateſt garden of all, this immenſe country, where all ſorts of productions abound; I do not know which to admire moſt, the power or the goodneſs of the Creator.

ERAST, Your reflection is ſenſible. See what a prodigious quantity of grain the ſurface of the earth preſents us, now near the end of harveſt; the moſt valuable part of it, *wheat*, that which conſtitutes the ſtaff of life, and is the ſupport of man, is almoſt gathered in. The reſt to be gathered, ſuch as oats, beans, and the like, are deſigned for the food of beaſts.

But, take notice of the profound wiſdom of the Creator in the fruitfulneſs of the plains in general. We have ſeen a ſtalk of wheat bear thirty-two ears, each ear containing from forty to fifty grains; ſo that there has been an increaſe of 1600 from one. Increaſe, taken in general, has been ſtill greater in Egypt; ſince, according to Pliny, one buſhel of wheat has yielded more than 150 buſhels. It is an attention of Providence worth remarking, that of all grain, that, which is particularly deſtined

tined for the ſupport of man, is moſt univerſal and moſt fruitful.

EUGEN. If wheat, then, would keep a length of time, and ſufficient ſtores were laid by in fruitful ſeaſons, there never could be any fear of dearth?

ERAST. If, do you ſay? It *will* keep a great while, with care and management. We know that the Romans have preſerved wheat in the ear, more than fifty years, by laying it in cavities in the ground, and covering it with ſtraw; ſo as in a great meaſure, to keep it from the air, from wet, and from inſects. In 1707, was found in the citadel at Metz, a ſubterraneous place, where there was a vaſt quantity of corn. It had been there more than 130 years. Louis the XIVth. of France, and all his court, eat of the bread made from this wheat, and found it good. The Dutch, with whom land is ſo ſcarce, that they have no ground to ſow corn, ſupply their markets from diſtant places. They have large magazines, and a method of preſerving it. By this prudent conduct, they keep up, at all times, an equal plenty; and it is not much dearer at one time than another. They even have enough to ſupply other nations with it when wanted, and derive a profit by exporting it.

EUGEN. I remark, that the country not only ſupplies us with neceſſaries, but with a thouſand convenient things.

ERAST. It yields flax and hemp, with which we make linen and cordage. The cole-ſeed produces oil, and a variety of other plants are uſeful in other ways. I ſhould never have done, was I to enumerate the many benefits of nature. And what wonderful variety is there even in the form of her productions! Not a plant, not a leaf reſembles each other. If we reflect on that prodigious fruitfulneſs which the Creator has beſtowed upon the ſeed of each plant, to perpetuate its ſpecies, we ſhall find it a miracle. It is calculated, that a ſingle elm has in its body more than 1500 millions of germs very diſtinct, each germ containing an elm, which again contains a like quantity for re-production.—Let us now proceed to an examination of animals.

EUGEN. I am eager for the taſk. This part of the works of the Almighty, will afford us a variety of obſervations. How extenſive it is! Having diſcourſed of fiſhes, it remains to enquire into birds, inſects, and four footed-beaſts.

ERAST. You begin, Eugenius, to know the principal difference which characterizes the animal race. Thoſe which ſwim, thoſe which fly, thoſe which creep, and thoſe which walk. As we yeſterday examined the firſt claſs, let us now run through the three others, beginning with *birds*.

Animals,

Animals, in general, are naturally endowed with a particular inſtinct to know how to conduct themſelves, to ſeek their own good, to foreſee and avoid danger, to attach themſelves to their own ſpecies, and to perpetuate it. They are ſenſible of pleaſure, pain, love, hatred, jealouſy, friendſhip, and frequently even of gratitude; in ſhort, this inſtinct is ſo certain, and ſo wonderful, that we are often led to think it reaſon. Was I to ſpeak of all birds, I ſhould tire you with the detail; I will therefore confine myſelf to thoſe which are remarkable.

Thoſe birds, then, which live upon fleſh, we call *carnivorous* and thoſe which prey upon others, *rapacious*.

EUGEN. Why is the *eagle* called the king of birds? Is it larger than all the reſt?

ERAST. No, but it is the fierceſt, the moſt courageous, and the ſtrongeſt for its ſize. It is alſo a very ſwift flier. There are ſeveral ſpecies of them. In figure, this bird reſembles a parrot; it has a curved bill, ſhort feet, with very ſtrong-hooked talons. It has a piercing eye, lives a long time, and is an inhabitant of cold countries. The Eagle chooſes the tops of the higheſt trees, or the cliffs of the ſteepeſt rocks, to build its neſt in. There are a great many of theſe birds in the North of Scotland, and in the mountains of Switzerland. The largeſt ſpecies of this bird has ſtrength enough to take up a ſheep or a child. A peaſant once knocked one down with a pole, that would have taken away a child of five years old.

EUGEN. It is, then, a very dangerous bird. I ſuppoſe there are more voracious birds?

ERAST. We reckon birds of prey among this claſs. Such as *Hawks*, of which there are ſeveral kinds, different in ſize, in plumage and in ſwiftneſs. Theſe are continually at war with other birds. Would you believe it? There is a ſpecies of theſe rapacious birds, for example, the Goſhawk and Falcon, which they turn out in purſuit of game; they train them up for the purpoſe: a man carries them upon his wriſt, and when any bird is in view, he lets the Hawk looſe; who flies after the bird, darts down upon it, and brings it to his maſter in his talons, who then treats the Hawk with the entrails of the bird it has caught for its pains. This ſport is a royal diverſion. But among the carnivorous birds, there is one more terrible ſtill.

EUGEN. Is it poſſible? What is it?

ERAST. The *contor*. It is a bird of Peru, and perhaps the largeſt in the world. They have been ſeen, when flying, to be more than thirty feet acroſs the wings. Judge of the ſtrength of this tyrant of the air. When it has appeared, it has frightened

ened whole herds of cattle, and their herdſmen. It has a beak, calculated to rip open the belly of an ox. Two of them will deſtroy an ox. I have been told they will devour children ten or twelve years old. But, by an act of Providence, this deſtructive bird is very rare. The female lays only ſufficient eggs to perpetuate its ſpecies, otherwiſe it would be too noxious an animal. There is one in the collection of the Royal Society at London, which was killed at Chili, by ſome people in the ſuite of an Engliſh Gentleman.

EUGEN. Let us drop the ſubject of theſe cruel birds, they make me ſhudder; and let me know, if there is not ſome equally curious, though not ſo miſchievous.

ERAST. I could name many; for example, the *caſſiowary*, one of the talleſt and largeſt birds in India. I have ſeen one in the king of France's Muſeum, more than five feet high. The Caſſiowary is remarkable for its long, black, ſhining, feathers, that reſemble hair; but, of all birds, the talleſt is the *oſtrich*, common in Africa, although its body is rather ſmall. The Oſtrich, like the Caſſiowary, does not fly; but both are ſo ſwift of foot, that it is difficult to keep up with them, even on the fleeteſt horſes. Oſtrich-feathers are large and beautiful. We dye them of various colours, and uſe them for ornament: its down or hair ſerves to make hats or bonnets. This bird, like many others, will ſwallow iron, flint, and other hard ſubſtances, in order to aſſiſt digeſtion; but they do not digeſt it, as people have ſuppoſed. They ſay alſo, erroneouſly, that the imprudent Oſtrich depoſites its eggs in the ſand, and leaves them to the care of the ſun; when it is certain that they ſit on them in the night, though they leave them in the day; knowing that the burning heat of the climate is ſufficient to hatch them.

Among other European birds, you have ſeen the *peacock*, ſo remarkable for the beauty of its plumage?

EUGEN. And the horridneſs of its cry. I hate the bird on this account.

ERAST. You would not ſay ſo of the nightingale?

EUGEN. Oh no. If its cloathing be not ſo gaudy, its voice is enchanting. There is no inhabitant of the groves that can vie with it in melody.

ERAST. They ſay, that beſides its melodious notes, the Nightingale has an excellent memory; that it will retain a whole ſong, and repeat it with the ſame modulation of voice with which it was ſung. Having made you acquainted with the largeſt bird, I will now give you ſome account of the ſmalleſt.

EUGEN. What is it, Sir?

ERAST.

ERAST. The *humming-bird.* This bird, ſo common in America, eſpecially the male, is a maſter-piece of nature. It is wonderful, not only in the variety and livelineſs of its colours, but alſo in the littleneſs of its body. It is not bigger than a ſmall nut. There is in Canada, a ſpecies ſtill ſmaller, called the *bird-fly*; which is not larger than a great fly. Its flight, however, is extremely rapid. Could you ſuppoſe it? This ſmall bird will attack a crow, and beat it down from the middle of the air. It is ſo beautiful a bird, that the Indians make ear-rings of it.

EUGEN. And the *parrot*, does it not merit our attention?

ERAST. Certainly. It is, perhaps, the moſt wonderful bird in the world. Not only for the beauty of its feathers, but its faculty of imitating the human voice. This is a native of America. They reckon more than fifty ſpecies of Parrots, different in figure, in ſize, and in colour. They fly in flocks, and live in the foreſts. In a cage they will eat any thing, and may be fed with any thing except fleſh, which is not good for them.

EUGEN. I ſhould admire the Parrot beyond any bird, if it was not ſo dirty, ſo humourſome and ſo clamorous. You are doubtleſs acquainted with other particularities among birds?

ERAST. Shall we enter upon thoſe of Paſſage, who go and come according to the ſeaſons? *Quails*, for example, paſs from Africa to Europe in the Spring, and return towards the end of Autumn; you may ſee them traverſe the Mediterranean ſea in flocks. They are frequently taken on board a ſhip, where they allight to reſt themſelves. As they love a moderate climate, and Africa is too hot in Summer, they paſs that ſeaſon in Europe; and as the cold is too ſharp here in Winter, they then go to Africa. There are alſo other birds of paſſage, Wild Geeſe and Ducks, Cranes, Woodcocks, Snipes, and many more, whoſe inſtinct leads them to ſelect thoſe countries that agree beſt with them. Some fly in confuſed flocks; others preſerve order, and fly in rows, in order to cut the air better. That which flies firſt is relieved from time to time by others.

It is imagined that *ſwallows*, who appear in the Spring, paſs a great part of the Winter in Europe; although ſuch as leave us about the end of Autumn are frequently caught, in great quantities, on the decks of ſhips, tired with flying. The truth is, thoſe of the Northern countries of Europe do not go away in Winter. They are found in Sweden collected in heaps, hanging upon one another in a torpid ſtate, in hollow places: they quicken and appear again with the firſt warm weather.

It

It is very ſingular that all theſe birds foreſee the time to depart, collect themſelves together, fly night and day, and go to the place deſigned without wandering. Where is the traveller who, in ſo long a journey, would not be obliged to enquire his way?

EUGEN. They are certainly directed by Providence; for who, b[illegible] can give ſo much fore-ſight to animals?

ERAST. [illegible]ey not only fore-ſight, but addreſs and ſagacity. You have ta[illegible] notice of the ſtructure of a *bird's-neſt?* Their architects have no other tools than their beaks and their feet. You ſee, however, how curiouſly they build their houſes, and how carefully they line them, that their callow young may lie ſoft. What maſon could build a ſwallow's neſt, which is conſtructed of mud, and hangs under the eaves of houſes? The neſts of the Tit mouſe and Wren are maſter-pieces of induſtry. The moſt able artiſt could not make one like them. How wonderful is the care and exactneſs of all birds in ſetting upon their eggs, and a ſufficient length of time to hatch their young: how attentive are they afterwards to feed them and bring them up! See with what reſolution a Hen will defend her Chickens from a Dog! Was it a Bull-dog, ſhe would put him to flight.

Shall I relate to you now the birds that live equally by land and by water? Such have their feet webbed, that is, provided with a membrane ſpread between their toes, for the purpoſe of ſwimming. They are covered with down and feathers, ſo compact as to keep out the water. Some have long beaks, adapted to raking in the mud, where they find their food; others are fiſhers and live upon fiſhes, ſuch as the Cormorant, the King-fiſher, and others; others, again live upon herbs and by ſuction, as the Water-hen and Sea-Duck. There are birds that are enemies to the day and fly only in the night, as owls and bats. Of all birds, the *bat* is the only one that does not lay eggs. This is rather a flying mouſe, being covered with hair, and having the head and body of a mouſe. You have ſeen them I dare ſay? It flies about at duſk, and is called a *flitter-mouſe*. It ſuckles its young and brings forth two at a time. There are ſeveral ſpecies of this animal, which ſeems to have nothing of the bird, but the power of flying.

EUGEN. By the detail you have given me, I am now acquainted with moſt of the feathered tribe. Will you next give me ſome account of inſects and reptiles?

ERAST. Nothing is more wonderful than the manner in which the Creator has peopled the univerſe, with animals of all kinds: and we may ſay, that inſects, vile as they may appear,

pear, are one of the principal productions of nature. The greatneſs and wiſdom of God is not more conſpicuous than in theſe little animals.

There is an infinity of inſects. The air, the earth, the water, ſwarm with them. Some are pleaſing to look at, others hideous; ſome are uſeful, others hurtful. There are infinitely more inviſible than ſuch as we ſee. Some fly, and others crawl. There is one inſect the moſt remarkable of any, and at the ſame time the moſt uſeful of any.

EUGEN. That is, I ſuppoſe, the *Silk-worm?*

ERAST. You are right. You know that it is from this, we draw that moſt delicate thread, that compoſes our fineſt ſilks. The ſilk-worm was brought into Europe from the Eaſt Indies, about the year 550: its labour is very curious. At firſt this inſect is only the egg of a butterfly or moth; in the ſpring the heat hatches it, and it becomes a ſmall worm, a caterpillar, which grows very faſt and is nouriſhed by the leaves of the mulberry-tree. When this worm has changed its ſkin three times, its growth is finiſhed; it then ſpins about itſelf a cod or pod of ſilk, in the middle of which it forms a retreat, in ſomething like a tender ſhell, or encloſure, in which it ſhuts itſelf up; thence it becomes a chryſalis, that is envelopped in a caſe, and afterwards a moth or butterfly; when come to this ſtate, it pierces its cod and comes out: ſome days after, it lays its eggs and dies. A ſingle moth will lay more than 500 eggs, which are preſerved till the next year. This metamorphoſis or change, is common to many kinds of inſects, as Caterpillars, Bees, and Waſps, which from worms hatched from eggs, become chryſales, and then Flies, or Flying Inſects.

You have no doubt, taken notice of the *Ant*. It gives us an example of induſtry. Ants will aſſemble, many together, to draw a little piece of wood, or a grain of corn to the bottom of their ſubterraneous granaries. It has been ſuppoſed that they hoard it up in magazines, to feed themſelves in winter; but we have known that they remain benumbed, and without eating all this ſeaſon, heaped up upon one another in an ant-hill. In certain countries, there are larger Ants, that very much annoy the inhabitants.

EUGEN. And the *bees*, Sir, is not their induſtry and labour very remarkable?

ERAST. Very; a hive of Bees has been compared to a republic, where each ſubject labours for the common good, and where all things are kept in good order. There is in all hives the mother-bee, which is called the queen; ſhe is larger, longer and

and brighter coloured than the reſt. This mother lays all the eggs, from which the whole hive of Bees are hatched. She is ſo fruitful, that, in the courſe of a year, ſhe will ſometimes give life to more than 40,000 Bees. The Bees have ſuch an attachment to their queen, or common parent, that, was ſhe to die, they would diſperſe, or ſuffer themſelves to periſh. Wherever ſhe goes, they will follow her. Some men have ſearched for this queen-bee, and, having found it, placed it on their arm, and the whole ſwarm have there followed it. They will not ſting, unleſs rudely treated, or roughly handled. When the hive is too full of Bees, the young ones will ſwarm out, and eſtabliſh themſelves in ſome other place. Bees are very uſeful, on account of the honey and the wax they yield, and which they collect from flowers, and depoſit in the honey-combs within the hive.

EUGEN. You do not appear to me, Sir, to have deſcribed that quantity of flies and gnats, which we every where ſee. I admire very much the ſurprizing variety of figures and colours in Butterflies.

ERAST. Would you ſuppoſe, that in France, they carry collections of Butterflies to an exceſs? There have been people who have ruined themſelves in collecting of flies. The fineſt Butterflies that we have ſeen, in the cabinets of the curious, are from the Indies.

EUGEN. I have been often ſtruck in the evening, with the brightneſs of *glow-worms*.

ERAST. It is only in great heat of weather, that Glow-worms throw out this light; but there are ſtill more luminous inſects in America. Travellers have related, that, ſometimes, the Americans have made uſe of no other light in their huts; and that, to this day, when they walk out at night, they take one of theſe inſects in their hands, and faſten one to each foot. Theſe are by ſome called the *Lanthern fly*. They give as much light as a lamp, ſo as to enable us to read and write by them. There are other things that will give light in the dark; Lobſter-ſhells, Touch-wood, and other things. And there are ſubſtances that will take fire of themſelves, when expoſed to the air, without any fire being communicated to them; phoſphorus, for example, which is a chemical mixture, producing a powder; but to return. Since we are on the ſubject of reptiles, I will make you acquainted with one, that has drawn the attention of the naturaliſt, more than all the reſt.

EUGEN. Pray what is that?

ERAST. The *polypus*. It is a little worm, of the figure of a hollow tube. There are ſeveral ſpecies of them. This worm

is ſometimes taken for an aquatic plant; it lengthens and contracts itſelf at pleaſure. It breeds prodigiouſly; and, what is moſt aſtoniſhing, contrary to the common order of animals, it produces, without the aſſiſtance of a male. Cut a Polypus in five parts, and each part will become a complete animal, which will produce others, before even the firſt ſhall be quite ſeparated from the trunk of the old Polypus. What I have advanced, concerning this worm, is the opinion of the ancients, though ſome moderns have ſuppoſed it a fable, and to imply a republic of little animals, labouring to form a colony, like the metropolis, from whence they ſprung.

We may take notice here of another phenomenon, the reproduction of *Snails*. Naturaliſts aſſure us, that if we cut off the head of one, it will not die, but get a new one. A learned obſerver of modern times, publiſhed a tract, containing the ſentiments of many celebrated natural hiſtorians. It has been ſaid, that the four horns, which the Snail ſhoots out and draws in at pleaſure, are a kind of teleſcopes, through which it ſees; but, this obſerver maintains, the Snail hath no eyes; but, that theſe horns are a kind of very ſenſible antennæ, which nature has given the reptile, and which it puts forth, to feel whether any thing approaches it. If this be the caſe, it is, perhaps, of all animals, the only one that is deprived of ſight, which even the Mole is not without.

EUGEN. This is very ſingular; but how is it that men apply themſelves to the ſtudy of objects ſo little important? For my part, I do not ſee the uſe of it.

ERAST. I agree with you, that, in the ſtudy of nature, there are many things, which are objects of mere curioſity; but the human mind is inſatiable for knowledge; beſides, when, in the examination of ſmaller objects, we ſeek only to contemplate the infinite wiſdom of the Creator, this conſideration is not unuſeful to man, nor unworthy of him; ſince nothing that exiſts is judged unworthy of the great Author of nature. But let us not loſe our time in reflections.

EUGEN. Are there any other reptiles?

ERAST. Yes; and very dangerous; eſpecially *Serpents*. Different countries have different ſpecies of Serpents: there are ſome, which we have no reaſon to dread, they are ſo familiar. Some are winged, others amphibious, living as well in water as on land. There are ſome, more than twenty feet long, which attack and deſtroy the largeſt quadrupeds; there are water Serpents, and Serpents of the ſea, of a prodigious ſize, and very formidable to ſeamen. Among other Serpents, we reckon the

Rattle-ſnake as one, ſo dangerous, and yet ſo common in America. In Numidia, many perſons have been deſtroyed by the bite of Serpents. The *Viper*, a kind of Adder, is viviparous, whereas, all other Adders are oviparous. The *Aſp* is another ſpecies of ſerpent, which the ancients conſidered as one of the moſt venemous. They ſay, it throws the perſon they bite, into a lethargic ſtate, and thus deſtroys him. Hiſtory ſays, it was thus Cleopatra, Queen of Egypt, put an end to her exiſtence, that ſhe might not fall under the power of Auguſtus. We hardly know, now, to what ſpecies of Serpents to give the name of the Aſp; but that, which we call the Aſp, in Europe, and which reſembles the Viper, is not venemous. Beſides, we never fail of remedies againſt the venom of Serpents. It is remarkable, that, in countries where there is the greateſt quantity of venemous animals, there is found the greateſt collection of ſimples, and counterpoiſons. Many of theſe reptiles are very uſeful in medicine. We employ the Viper for the cure of many diſorders. The oil and powder of the ſcorpion, whoſe bite is mortal, are excellent remedies. We cure the wound, made by many animals, by bruiſing them upon the wound. Viper-oil is a cure for the bite of a Viper. In ſhort, there is none, even to the toad, that is not of uſe in medicine. Snakes have been thought venemous, but there are perſons who hunt them and eat them.

EUGEN. Among inſects, is not the Spider, for example, poiſonous?

ERAST. In certain countries, the *ſpider*, is very large and venemous. What is related of the bite of the *tarantula* is ſingular. It is a kind of Spider, very common in Italy. They pretend to ſay, that it will make ſome ſing, others laugh, and others cry; and that the cure is brought about by the ſound of a muſical inſtrument, which ſets the patient a dancing, till he faints with exerciſe; but all this is trick. Theſe Spiders are no more dangerous than ours, which have been eaten with ſafety.

ERAST. What a wonderful ſpinner the Spider is! How is this accounted for?

ERAST. The Spider is furniſhed with ſix nipples, from whence flows that matter from which its web is drawn. The female Spider forms a cod of ſilk about its eggs. In the year 1709, a perſon, at Montpelier, collected enough of this ſilk to make a pair of ſtockings, and a pair of mittens, which he ſent to the academy of ſciences at Paris.

EUGEN. This diſcovery would probably have been very uſeful in commerce. Have you finiſhed your obſervations of reptiles and inſects?

ERAST.

ERAST. I shall soon have done. All I would further observe is, that in insects and reptiles, the male is commonly smaller than the female; whereas in quadrupeds, it is the largest of the two. I would add, that by the assistance of a microscope which is an instrument that magnifies exceedingly, it has been found, that there is an infinity of living animals swimming in all liquors, floating in the air, and swarming in the earth, much smaller than a hand-worm, which the eye can scarcely discern. Would you believe, that in a drop of the infusion of an herb, of vinegar or of blood, we discover by a glass, a multitude of animalculæ, or small animals of different kinds, which move with great agility? Millions of insects are spread throughout the air, where they are invisible, and the eggs which they deposit in liquors are hatched there by fermentation. In short, when we come to consider that every one of these living atoms hath eyes, and the different parts of an organized body; that there are in these several parts, muscles, nerves, veins, blood, and all things of which an animal body consists, and almost imperceptible; what a... to think of the supreme Artist that formed them?

EUGEN. We cannot sufficiently ...re his infinite power.

ERAST. But we shall have a new motive of adoration and gratitude, in his magnificence and bounty. It remains that we examine into *quadrupeds*, that is, four-footed ani...ls. He has created the greatest number, to supply the ... and convenience of men. They are also exceedingly varied in figure, in nature, and in instinct.

EUGEN. Let us begin our review with those animals that are useful.

ERAST. It is natural so to do. Among these you must be sensible we owe the first rank to horned-beasts, and those which furnish us with wool. How great is this benefit to man! If a hen is a little treasure to him, by laying, as some will, 300 eggs in a year, a cow is a *great* one; she supplies us with milk, with butter, and with cheese, and give us each year a calf. What a consumption is there at our tables of beef and veal! What is more healthy or more nourishing! If we are in want of horses to cultivate the land, or draw heavy burthens, the ox comes to our assistance. It is employed in draught in many countries. Though slower, it is capable of more fatigue than a horse, and is fed at less expence. After he has worked some years, he is fatted and killed, and his flesh is brought to market. Neither do his services end with his life; his skin tanned is valuable; this

gives

gives leather. In ſhort the gall, the blood, the fat, the bones, the horns, the guts, the hair, and, even the dung, of this animal, are converted to ſome uſeful purpoſes.

EUGEN. You cannot ſay ſo much of the *ſheep?*

ERAST. I agree with you as to ſervices of ſtrength; but, in every other reſpect, this animal, ſo timid, and which ſeems ſo pitiful in itſelf, is very valuable to man, ſince it ſupplies us, at the ſame time, with food and raiment, not to mention the other advantages we draw from its tallow, its guts, and its bones. The fleſh of mutton is light, ſucculent, and of eaſy digeſtion. The milk of the ſheep is ſweet, and wholeſome; beſides, we know that the wool is one of the greateſt objects of commerce, and how much its uſe is extended. It is different in quality, and Sheep, themſelves, vary very much in different climates; we call the male of the ſheep a *Ram*. Many ſheep have horns upon their heads; ſome are covered with hair, inſtead of wool. In Spain the wool is much finer than with us, and our beſt cloths are made of Spaniſh wool. The tails of the Sheep, at the Cape of Good-Hope, weigh fifteen or twenty pounds, and are broad enough to turn back, and cover their whole backs. In Tartary, ſuch tails have weighed near eighty pounds.

EUGEN. You will have much to ſay, no doubt, of the *horſe*.

ERAST. You are ſo well acquainted with this animal, that it is needleſs to deſcribe him. I will obſerve to you, only, that he is endowed with a wonderful inſtinct. They relate very ſingular acts of his good-nature and his character. We have heard of an old horſe feeding between two young ones, and that the young ones chewed his hay and oats for him, and preſented it to him in his manger. The horſe is reckoned old at twelve years of age, though he ſometimes lives twenty or thirty. After ſeven or eight years old, he diminiſhes in value, in proportion as his age advances.

EUGEN. The *Aſs*, I preſume, deſerves but little attention.

ERAST. The Aſs does not deſerve the contempt he meets with. His long ears perhaps is one cauſe. This animal is, however, very uſeful, it lives upon little, and can bear a great deal of fatigue, and the milk of the female is reckoned very ſalutary to conſumptive habits. In ſome countries, the aſs is ſwift-footed. In ſome parts of France they run poſt with aſſes, as they do in Spain with mules. Arabian aſſes are excellent for riding; they get on ſo faſt, that no horſes can keep up with them.

Mules are a diſtinct ſpecies, they are engendered between

an aſs and a mare. As mules are of two natures united, they are very rare, for they never breed themſelves. They are reckoned very ſure-footed, and, in Spain, they breed them with care, and ſell them at a great price.

EUGEN. Why do not mules breed?

ERAST. It is a univerſal law of nature, wiſely ordained by the Creator, that no mongrel animal, or animal engendered between two, of a different ſpecies, ſhall ever breed; for, was this to be the caſe, the animal world would run from ...s kind, and the original, in a number of years, would be loſt.

EUGEN. Nay, don't we ſee it in dogs, that one ſort breed with another continually, and the mongrel bitch will breed alſo?

ERAST. 'Tis true, there are ſeveral ſpecies of dogs, but, as I have before told you, they are of the ſame genus and kind; ſo that, whether it be a ſpaniel, a grey-hound, or a maſtiff, it is ſtill a dog; but, if a dog engenders with a wolf, their young never breed.

EUGEN. You have named, I think, the principal animals: but there are more quadrupeds; the one domeſtic, as the dog, the cat, and ſo on; others wild, as the hare, the rabbit, and the goat; and there are others again, that are dangerous and hurtful, as the wolf, the fox, the wild boar,—I hope you will ſpeak of all in turn.

ERAST. Was I to do this, I might go on till to-morrow. I cannot however paſs over all of them in ſilence. You mention the *dog*. It is one, of all animals, endowed with the moſt perfect inſtinct. One would even ſuppoſe him to have reaſon, ſo much underſtanding has he, induſtry, and ſagacity. One philoſopher advances that beaſts are merely machines; another that the ſouls of devils lodge in the bodies of animals; but we ſmile at the ſingularity, not to ſay the extravagance of their ſyſtems. The dog is, of all domeſtic animals, the moſt attached to men. He is careſſing, obedient, and ſubmiſſive. He is not even diſcouraged by blows, but is the more ſerviceable.

EUGEN. That is true; for I have ſeen ſix dogs harneſſed to a ſmall loaded cart, and they have drawn it in obedience to the whip of their maſter.

ERAST. I have ſeen a dog, too, turn a ſpit, by putting him in a wheel, that runs round; but they render us greater ſervices. They hunt, guard the houſe, and the flocks of their maſter. What fidelity they poſſeſs! They are the very emblem of this virtue. Many dogs have broke their hearts and died, for the

the loſs of their maſter. I had a ſpaniel that ſuffered himſelf to die with jealouſy, becauſe I placed my affections upon another little dog. Many have defended the life of their maſter, at the expence of their own; others have diſcovered the aſſaſſin. In ſhort, there are a thouſand remarkable things of the fidelity, the addreſs, and other qualities of the dog. But, let us leave him and a multitude of other animals, which are ſpread through different countries, and are natives of different climates, and come to the king of animals.

EUGEN. You mean the *Lion?*

ERAST. I do. Perhaps he might be better named the tyrant of the woods. We call him the king, becauſe he has apparently more courage, and more ſtrength, than all animals beſides. His air is noble and fierce. When he is angry, his eyes ſparkle. His roar, alone, will frighten the inhabitants of the foreſts. Every beaſt flies him: he is a great hunter, and preys upon every animal he ſeizes. The lion, however, is the emblem of generoſity, as he is the ſymbol of courage. There are many ſtories to prove him full of gratitude. The following is one, among the reſt. A knight of Malta, being out a hunting, heard ſome dreadful cries. He advanced, and ſaw a lion entwined with a great ſerpent; touched with compaſſion, he killed the reptile, without wounding the lion. From that moment the lion became attached to his deliverer, and would not quit him. The knight being about to embark on board a ſhip, they told him, they had not ſufficient proviſions, on board the veſſel, to take charge of the lion. They determined, therefore, to leave him on the ſhore. The animal, ſeeing the veſſel depart, ſet up a hideous cry, threw himſelf into the ſea, and ſwam after the ſhip, till he could ſwim no longer, and was drowned.

EUGEN. What a wonderful act in a beaſt! It muſt be allowed, Sir, that animals frequently ſet us examples of a good diſpoſition, which we do not follow ſo cloſely as they do. You ſaid the lion was the ſtrongeſt animal. Is not the *elephant* ſtronger?

ERAST. Yes; but then it is much larger. It is the talleſt, and biggeſt of all animals. It is a living coloſſus. They have been ſeen more than fifteen feet high. There are many elephants in Aſia and Africa, but thoſe of the Eaſt-Indies are the largeſt. The figure of an elephant is unlike that of every other quadruped. It is a heavy maſs, without proportion. It has two great teeth on each ſide of its mouth, which are its weapons of defence.

Beſides this, it has a long noſe, like a tube, with which it takes up its food, and which it uſes as a hand. The elephant eats a great deal, though it can ſtay ſeven or eight days without eating or drinking. Although very heavy, it is ſwift of foot, and can gallop, but it does not turn readily. This animal, though wild, is very docile, being eaſily tamed. There is nothing to fear from it, but when it is irritated. We derive great ſervices from the prodigious ſtrength of the elephant. It will carry more than 3000 pounds weight. Formerly they were uſed in war. Towers, full of bowmen and archers, were placed upon their backs, and they puſhed on, among the thickeſt batallions: men, horſes, machines, all gave way to their enormous weight. The greateſt enemies of the elephant, are, the tyger, the lion, the rhinoceros, ſerpents; and eſpecially man, by the various means he makes uſe of to kill him, or to tame him. There are various ways of taking him. Hunting the elephant is one of the great pleaſures of Aſiatic princes. The Africans, who take them only for what they produce, dig, in their way holes, which are covered over lightly, and into which they frequently fall. Others dare to attack them openly. Some wonderful things are related of the inſtinct and character of this animal, of his docility, his underſtanding, his addreſs, his affection and gratitude, for his conductor: we allow him even the ſenſe of ſhame. All theſe qualities are the cauſe of the great veneration the elephant is held in by many people. At Siam, 100 officers are employed in the ſervice of a white elephant. He is lodged in a magnificent pavilion, walks under a canopy, and is ſerved in veſſels of gold. Eaſtern nations are fooliſh enough to believe, that the ſouls of their emperors paſs, after their death, into the body of elephants. I ſhall cloſe this long account, with telling you, that it is a long-lived animal, and that its great teeth yield the ivory, of which ſo much uſe is made.

The *rhinoceros* is the moſt curious, and, after the elephant, one of the largeſt quadrupeds. It is more than ſix feet high, and twelve long, and is ſaid to grow fifteen years, and live a hundred. It carries, upon its noſe, a long, ſtrong horn, which is ſometimes double, and with this it attacks, and throws down the elephant. Its horn is much ſought after, as many qualities are attributed to it, as well as to its blood, and its very ſtrong ſkin. It feeds much like the elephant, and is found in the ſame countries.

EUGEN. Are theſe the only extraordinary animals, that are found in foreign countries?

ERAST.

ERAST. I am not acquainted with all; however, I can name you another. That is, the *camel*, a very uſeful quadruped. His common height is about ſeven feet and a half, from the crown of his head, which he carries very high. He has a very ſmall head, upon a very long neck, and his body is about the bigneſs of an ox. There are ſeveral kinds of camels; thoſe of Arabia have a bunch upon their backs. Theſe are, ſometimes, called *dromedaries*. Thoſe of Perſia have two bunches. The hair of the camel is ſhort and ſoft, and, in the ſpring, it falls off in three days. Of the hair are made pencil-bruſhes, for painting, and ſome of the fineſt hats. This animal is of little uſe but for burden, and it will carry near 1200 pounds weight. In order to be laden, it kneels down. It will travel from twenty-five to thirty leagues a day, and will go near nine days without drinking. The camel eats but little, and feeds upon herbs, hay, and the leaves of trees. It lives commonly fifty years. They never beat it, to make it go on; the driver needs only to whiſtle or ſing. I will next mention a few ſtrange animals of another kind: ſuch as are amphibious, like thoſe fiſhes I deſcribed, who live, by turns, on land and in water.

EUGEN. If you pleaſe.

ERAST. The moſt formidable of theſe animals is the *crocodile*, which is found on the borders of the Nile, and other great rivers. There are ſome monſtrous ones in the marſhes adjoining the Ganges, in the Eaſt-Indies. One was taken in the iſland of Madagaſcar, more than fifty feet long, and much larger have been ſeen. Hiſtory relates, that there was once, on the borders of the river Megrada, in Africa, a crocodile, ſo monſtrous, that it defended itſelf a long time againſt the efforts of a whole army. At that period, cannons were unknown, and they could only deſtroy it by knocking it down with great ſtones, which they threw at the ſpine of its back. Regulus ſent its ſkin to Rome, and it was more than eighty feet long. The crocodile has ſhort feet, and its body is covered with ſcales as hard, as to reſiſt iron.

EUGEN. What a ſtrange beaſt? Is the crocodile as miſchievous as it is hideous?

ERAST. It will devour both men and animals, when it ſeizes them; it is very artful in obtaining its prey, it hides itſelf, and imitates a plaintive cry, to attract paſſengers. Hence it is we ſay, that affected diſtreſs, is only crocodiles' tears.

EUGEN. Such monſters may commit great ravages. Does it multiply faſt?

ERAST. No; Providence has wisely prevented this. It has taken care to give being to two other animals, equally amphibious, who are mortal enemies to the crocodile. One is the *hippopotamus* or *sea-horse*. This animal is as large as an ox, with a head something resembling an horse; its skin is an inch thick, and so hard, that a musquet ball will scarce penetrate it. It is one of the most furious of amphibious creatures, and has terrible teeth, with which it attacks the crocodile. The other is the *Ichneumon*, or the *Egyptian rat*; which is something less than a cat. This little animal is so mischievous, that it attacks serpents, dogs, and even camels. It devours young crocodiles, and destroys their eggs, which it finds in the sand. It is on account of the essential service it renders, in preventing too great an increase of crocodiles, that the ancient people of Egypt have ranked the ichneumon in the number of their gods. But, I must dwell no longer on animals. We will finish with the *beaver*.

EUGEN. Is that an amphibious animal?

ERAST. Yes; and is one of the most remarkable, and, at the same time, one of the most sagacious animals, in providing for its safety and convenience. The beaver is truly an architect. It is more industrious than either the bee or the ant. Beavers build houses upon land; opposite to the current of great rivers, with stakes and cement, and that with an art and cleverness that is astonishing. And yet they have no other instruments for this purpose than their teeth, their feet, and their tails. Their tails, which are flat and large, serve them for a trowel. Their teeth is their saw, and with their feet, they break and soften the clay. Beavers work, and live in societies, with a wonderful order and police. They procure them a supply of food, at the approach of winter, which they pass, shut up in their cabins. Beaver-hair makes fine hats.

EUGEN. What a prodigious number of animals there is, of all kinds! It is, however, to be lamented, that there are so many dangerous ones. I think the Creator should not have given birth to them, or, at least, should have endued them with better qualities.

ERAST. It is presumed, that, at the creation, they were endowed with a better disposition. The lion and the tyger were about our first parents, without giving them the least dread of their doing harm. No animal would have been savage, had Adam and Eve not sinned. *Their* revolt against God, occasioned that of *animals* against men. Some of these animals

animals trouble him; insects incommode him; and all this is the unhappy consequence of sin. However, let it be remarked, that, by an effect of the goodness of our Supreme Parent, mischievous animals encrease much less than those which are useful, and that we have, at all times, means of preserving ourselves from the former.

EUGEN. You must permit me, Sir, to make one reflection more. That which I admire most, in the conduct of the Creator is, the manner in which the animals perpetuate their species; but I do not know how it is that corruption engenders worms.

ERAST. Corruption does not engender them. It is an old error, which has deceived you. Nothing can spring from putrefaction; if it did, we should see every day new animals, which is not the case. The Creator, in forming the world, established a general and immutable law in all things; and, by this law, every animal engenders, or begets its like, and will do so to the end of time. Thus all animals proceed from their father and mother. This is sufficiently to be seen in the larger animals. If we observe, occasionally, swarms of insects rise from the midst of putrefaction, it is, as I have told you, that female insects of the same species have there deposited their eggs, and that heat, warming them, fermentation has hatched them. Natural instinct teaches insects to choose out those substances readiest to corrupt, and, of course, best adapted to supply their young with food, as soon as hatched. Be assured this is the case. There are none but uninformed persons who suppose the contrary; but it is time to finish, I see we are close upon the town.

EUGEN. We have, in imagination, made a very large journey; for in two days we have run through the heavens, the earth, and the waters; in short, through the whole course of nature. We have cast a rapid eye over the works of God, and nearly in the order they were created.

ERAST And for what, my dear Eugenius, do you suppose all these wonders were produced?

EUGEN. For you, for me; in short, for man.

ERAST. You say right. God, having produced all out of nothing, would next give being to a creature, that should surpass the whole. He could not create him greater, or more noble, than after his own image; in doing this, he employed only his will; he made no use of his hands; but took a little earth, breathed into it the breath of life, and man became a living soul. a moment after he gave him a companion, and these were the first pair. So done, he made him king and master of all that the earth and sea produces.

ON GOVERNMENT.

DISCOURSE VII.

ON THE CONSTITUTION OF THIS COUNTRY, THE PARLIAMENT, NOBILITY, CLERGY, AND MAGISTRATES.

EUGEN. I Very much long, Sir, that you ſhould give me ſome account of the *conſtitution* of this country; for I think, not to be acquainted with the nature of the government, under which we live, is diſgraceful to a man of any underſtanding.

ERAST. It certainly is; and as you have a deſire to know it, I will do my beſt to inform you.

Political writers of antiquity, will allow but three regular forms of government, *democracy*, *ariſtocracy*, and *monarchy*. When the ſovereign power is lodged in an aſſembly of all the free members of a community, it is called a *democracy*; when in a council, compoſed of ſelect members, an *ariſtocracy*, and, when entruſted in the hands of a ſingle perſon, is ſtiled a *monarchy*.

EUGEN. What are the advantages of each kind of government?

ERAST. In a democratic ſtate, which is a republican government, where the right of making laws reſts in the people at large, public virtue, or uprightneſs of intention, is moſt likely to be found; but, though public ſpirit, and a degree of patriotiſm, is generally to be found, in the aſſemblies of the people, ſuch aſſemblies are often abſurd in their contrivance, and weak in their execution.

In ariſtocratic governments, they being compoſed (or intended ſo to be) of the moſt experienced citizens, and men of the greateſt property, more wiſdom is to be expected, but leſs honeſty, and leſs ſtrength, than in a monarchy; for where the government is veſted in a few, men will be apt to conſider their own intereſt.

A monarchy, of courſe, is the moſt powerful of any, being a conjunction of the powers that make laws, and carry them into execution, placed in the hands of the prince; but, in monarchies, there is danger of the prince's employing thoſe powers to im-

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politic or oppreſſive purpoſes. Thus have theſe three ſpecies of government their ſeveral perfections and imperfections.

EUGEN. Of what kind, then, is the Britiſh Conſtitution?

ERAST. It is a mixture of the whole; has all the perfections of one, without the imperfections of either; for the executive power, that is, the power of carrying the laws into execution, being lodged in a ſingle perſon; for inſtance, in the King, the laws have all the advantages of ſtrength and diſpatch, to be found in the moſt abſolute monarchy; and the legiſlature, or power of making laws, being intruſted to three diſtinct powers, totally independent of each other; namely, King, Lords, and Commons; (the Lords being an ariſtocratical aſſembly of perſons, ſelected for their piety, their wiſdom, their valour, and their property; and the Houſe of Commons being a kind of democracy, choſen to repreſent the people at large), who are bodies actuated by different ſprings, and attentive to different intereſts, no inconvenience is to be dreaded from either, each power having a negative voice, ſo as to contradict and oppoſe, if it pleaſes, any improper or dangerous innovation, or encroachment of the other two.

The executive power then in our conſtitution, that is, the power of enforcing the laws, is veſted in the king alone, who is, of courſe, the ſupreme magiſtrate, but the legiſlative power, that of making theſe laws, reſts in the King, Lords, and Commons, which is the parliament of Great-Britain.

EUGEN. Muſt a law, or an *act of parliament*, then, have the concurrence of King, Lords, and Commons?

ERAST. Yes; otherwiſe it would be no law. Thus you ſee, that the Commons are a check upon the Lords, and the Lords upon the Commons, by the privilege each has of rejecting what the other has reſolved, whilſt the King is a check upon both, preſerving thus the executive power from encroachment. Nay, the two houſes of parliament, Lords and Commons, have a privilege of calling the King's evil miniſters and counſellors to account, and puniſhing them for any bad conduct, checking thus the executive power itſelf.

EUGEN. Of what does the *Houſe of Lords* conſiſt?

ERAST. Of the Spiritual and Temporal Lords of the realm. The Spiritual Lords are the two Archbiſhops and twenty-four Biſhops; the Temporal Lords are all the Dukes, Marquiſſes, Earls, Viſcounts, and Barons, whoſe number may be increaſed at the will of the King. Sixteen of theſe Lords or Peers are choſen by the Peers of Scotland, and ſit as their repreſentatives,

ſince the union of the two kingdoms. The other Peers ſit there by virtue of their peerage.

EUGEN. Are there not more Lords than ſit in Parliament?

ERAST. None ſit in our Houſe of Lords but the Peers of England, The Iriſh Peers ſit in their own country, but none here; none of the Scotch Peers ſit, but the ſixteen choſen ones; and, as to other Lords, the titles are merely titular, being the ſons and brothers only of Peers.

EUGEN. Of what does the *Houſe of Commons* conſiſt?

ERAST. The Commons of England conſiſt, of [illegible] ſuch men of property, throughout the kingdom, as have not ſeats in the Houſe of Lords, every one of whom has a vote in Parliament; but as the people of England are too numerous to aſſemble, to do buſineſs in one place, certain diſtricts chooſe two repreſentatives, who meet in Parliament and vote for them. Theſe diſtricts are the counties, cities, and borough-towns. The counties are repreſented by perſons who have 600 pounds a year, in land, choſen by the freeholders, that is, men who poſſeſs a free eſtate, of not leſs than forty ſhillings a year, and thoſe perſons, when elected, are called *knights of the ſhire* or county, and repreſent the landed property of the kingdom. The cities and borough towns, are repreſented by perſons poſſeſſing an eſtate, not leſs than three hundred pounds a year, elected by the freemen of thoſe cities and towns, that is, by the mercantile part of the people, and thoſe perſons, ſo elected, are called *burgeſſes*. So that the Houſe of Commons, with the forty-five members, elected by the people of Scotland, conſiſts of five hundred and fifty eight. The preſident or chairman of the parliament is called the *ſpeaker*.

EUGEN. How often are theſe people choſen?

ERAST. Once in ſeven years; but the King has a privilege to diſſolve the Parliament, when he pleaſes, and they never meet till he thinks proper to call them together.

EUGEN. Suppoſe he was never to call them?

ERAST. Then there could be no Parliament. In former times, the nation has been without a Parliament for many years; but, as the King cannot eſtabliſh any tax, or raiſe any money without the conſent of the people or Parliament, and as money is always wanted, for the purpoſes of Government, he finds it neceſſary to call them together every year. King Charles the Firſt made an attempt to raiſe money, without the conſent of the people or Parliament, and the conſequence was, that the people and the King went to war, the King was taken priſoner by the Parliament's army, and beheaded. This was in the year 1649.

It is now indeed eſtabliſhed, that the King ſhall call a Parliament once in three years.

EUGEN. Do the members of each Houſe vote according to their conſciences?

ERAST. They ought to do; but it is a doubt whether they always do or not. The King has ſuch a number of valuable appointments in his gift, places of profit and power, which are generally given to the members of both Houſes of Parliament, and which he can take away again at his pleaſure, that he generally commands a majority of votes in both Houſes, and it is this influence of the Crown, that makes the people diſſatisfied; for when the King can influence the members of the Houſe of Commons, he can induce them to furniſh him with any ſums of money he pleaſes, be it ever ſo oppoſite to the inclinations of the people they repreſent; and this has too often been done, and is called *venality*.

EUGEN. And have the people no redreſs?

ERAST. None, but that of turning out the member who voted ſo contrary to their wiſhes, at the next new parliament.

EUGEN. And do they?

ERAST. Very ſeldom; for theſe members profit by their ſituation, and find it their intereſt to bribe the people to elect them again. Some gentlemen will ſpend from 10,000 pounds to 30,000 pounds, to gain a ſeat in Parliament, and this money goes among the electors. Indeed the members of the Houſe of Commons loſe their ſeat there upon taking a place or office under government; but the influence of money is ſuch, that they get themſelves re-choſen.

EUGEN. There ſhould be a law to puniſh thoſe who bribe the electors.

ERAST. So there is; but they generally find means to evade that law.

EUGEN. I have heard of *Tories* and *Whigs*; what are they?

ERAST. By Tory is underſtood the party in favour of the King; and by Whig, that in favour of the people. Two names of reproach, firſt given in the laſt century.

EUGEN. Do not Judges ſit in the Houſe of Peers?

ERAST. Yes; but they have no vote; they ſit there only to give their advice in matters of law, when their advice is aſked for.

EUGEN. What are their ſalaries?

ERAST. The Chief Juſtice of the King's-Bench has 4000 pounds a year, the Chief Juſtice of the Common-Pleas 3500

pounds; the Chief Baron of the Exchequer 3500 pounds; and the puiſne, or under Judges, 2000 pounds a year each.

EUGEN. What is the form of making *an Act of Parliament?*

ERAST. Any two members of the Houſe of Commons, or Houſe of Lords, may propoſe a law, if they think proper, which is read three times, on three different days, and every member of the Houſe, when it is re- has a privilege of giving his opinion upon it. This done, - is put to the vote, whether it ſhall paſs or not; if there are more votes for it than againſt it, it paſſes, if not, it is thrown out. If this law, which is called a *bill*, begins firſt with the Lords, it is afterwards carried to the Houſe of Commons, and is there diſcuſſed and debated again; if it begins in the Houſe of Commons, it is carried to the Lords; and, if both Houſes approve of it, it is ſigned by the King, if he thinks proper, if not he may reject it, and it is heard of no more.

EUGEN. Can the Houſes of Parliament dethrone the King, if they think proper?

ERAST. Such things have been done. They beheaded, as I told you, King Charles I. and they dethroned King James II. the ſon of Charles I. but this is contrary to the conſtitution and cuſtom, which is, that, on the death of the King, the next heir ſhall ſucceed, provided he is a Proteſtant. However, the Parliament has always claimed a right of interfering with the ſucceſſion of the Crown, in caſes of neceſſity.

EUGEN. What is the nature of the Privy-Council?

ERAST. The *Privy-Council* conſiſts of ſuch noblemen or gentlemen, as the King thinks proper to appoint, to adviſe with in affairs of State. They are ſtiled *Right Honourable*, and continue generally for the life of the King, though he can, at any time, remove them. There is no particular number; he may appoint as many as he pleaſes, though none attend, but ſuch as he pleaſed to call upon. The Royal Family, and the Great Officers of State, are always of the number.

EUGEN. Who are the Great Officers of State?

ERAST. The *Lord Chancellor*, or Judge of the Court of Chancery. The *Lord Keeper* of the *Privy-Seal*, through whoſe hands paſs all Charters, ſigned by the King, before they come to the Great-Seal. The *Preſident of the Privy Council.* The two *Secretaries of State.* The *Lord Chamberlain*, who has the command and appointment of the King's Houſehold. The *Lord Steward of the Houſehold*, under whoſe department are the kitchen, and all the ſervants attending on it. The firſt *Lord of*

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the Treaſury, who is, in fact, the firſt Miniſter, The *Maſter of the Horſe*, who has the conduct of the ſtables, carriages, &c. The *Maſter of the Ordnance*, who is the Colonel of the Artillery. The *Firſt Lord of the Admiralty*, who is the head of the Navy. The *Paymaſter-General* of the Forces. The *Chancellor of the Duchy of Lancaſter*, who has the controul of the King's eſtates in that county, and the *Chancellor of the Exchequer*, who does the buſineſs of the Treaſury.

A Privy-Councellor takes oath, on admiſſion, to adviſe the King, without any partiality, affection, or dread, to keep his counſel ſecret, and to avoid corruption. The Privy-Council is always a Court of Juſtice, that determines in matters of lunacy and idiocy; that is, in caſes, reſpecting ſuch perſons as are out of their mind; and in caſes that happen with Britiſh ſubjects, out of the kingdom.

EUGEN. What is the duty and privileges of the *King?*

ERAST. He takes an oath, at his Coronation, to govern his people according to the Laws of the Kingdom, and to preſerve its eſtabliſhed Religion. It was in conſequence of King James II. endeavouring, contrary to his oath, to introduce the Romiſh religion here, that the Parliament excluded him and his ſon, (called the *Pretender*) from the Crown, and ſet his eldeſt daughter, Mary, and her huſband, William III. then Prince of Orange, on the Throne. This event took place the 5th of November, 1688, and is called the *Revolution*. King William came over here, from Holland, with a large army, landed at Torbay, in Devonſhire, and upon his landing, James, dreading the conſequences that happened to his father Charles I. fled, with his wife and ſon, to France, and never afterwards returned to England.

EUGEN. Why ſhould the people of England, dread the introduction of the Roman-Catholic religion, when formerly there was no other religion in the country?

ERAST. Becauſe they experienced the inconveniencies, and became ſenſible of the abſurdities, of this religion. Until the year 1534, when Henry VIII. ſhook off the Pope's power over the people of this kingdom, the eſtabliſhed religion in Great-Britain and Ireland was the Romiſh; but the people, examining into the nature of it, diſcovered its many errors, and, finding the King as ready as they were, to introduce the Proteſtant religion, which had, at that time, gained a footing in Germany, the Parliament co-operated with him, in reforming the church, and altering the religion of the country. This event is called the *Reformation*.

EUGEN,

EUGEN. It does not appear that all the people of England are of the ſame opinion; for there are many Diſſenters from the church of England.

ERAST. There are; and theſe are, Preſbyterians, Anabaptiſts, Quakers, and Methodiſts.

EUGEN. And what diſtinction is there between them?

ERAST. To enter into all the diſtinctions, would take up a great deal of time. The great ones are, that the *Preſbyterian* doctrine excludes Epiſcopacy; that is, admits of no Biſhops, nor any form of prayer, and is the eſtabliſhed religion of Scotland. *Anabaptiſts*, will not admit of infant-baptiſm, but baptize their followers, when at full age. *Quakers* admit of no preachers, but ſuch as think themſelves inſpired; they are called Quakers, from their affecting to quake, when the Spirit is ſuppoſed to give them utterance; at other times they are ſilent at their meetings: and as to the *Methodiſts*, they pretend to profeſs purer doctrines than thoſe of the church of England; but they are all Proteſtants, notwithſtanding, and deny the authority of the Pope and of the church of Rome.

EUGEN. There is no variety of religion in Roman-Catholic countries. Why is there here?

ERAST. Becauſe thoſe States will not ſuffer it; but it is one of the bleſſings of our conſtitution, to be indulged in a liberty of conſcience. All religions are allowed here, even the Roman-Catholic, in private chapels, and on certain reſtrictions, and this general indulgence is called a *toleration*, from their being here tolerated. But we are wandering from the ſubject we were upon; that of the duty and privilege of the King of England. His duty I told you; his privileges are as follow:

The King is the chief and ſole magiſtrate of the nation; can, of his own authority, reject any act of Parliament preſented to him for ſigning, and, in ſuch caſes, it never paſſes into a law; he can make any treaty with foreign powers, create any Peers, and pardon any offence, except where the conſtitution interferes. The King can alſo make war and peace, without the conſent of his Parliament; but though he can declare war, he cannot carry it on without money; and this money he cannot get without the people's conſent; this, therefore, obliges him never to make war, but with the approbation of Parliament. He has the appointment of Ambaſſadors to foreign Courts, who repreſent the King that ſends them, and protect their countrymen, when occaſion requires it.

The King is conſidered as head of the Church, Army, and the Navy; and, as ſuch, has the appointment of all Biſhops, and

and Officers. He is alſo conſidered as the fountain of honour, and of courſe confers all titles.

EUGEN. How is the King and his family ſupported? Has he any eſtates of his own?

ERAST. As Elector of Hanover, he has a pretty conſiderable revenue, but not ſufficient to ſupport him and his dignity, as King of England: there are ſome eſtates in this country that belong to him, as King; but his chief ſupport is from the people; of whom he is obliged, when he comes to the Crown, to aſk for a becoming maintenance: the Parliament are always ready to ſupport his dignity, for the honour of the Crown, and at this time, they allow him annually, 900,000 pounds a year; out of which he pays all the State-officers, the Judges, and all the expences of his family. And whenever any of his children arrive at manhood, Parliament always makes a ſeparate proviſion for them: the Prince of Wales has 50,000 pounds a year.

EUGEN. The *taxes*, I preſume, are appropriated to the expences of Government, and to pay the intereſt of the national debt?

ERAST. They are.

EUGEN. Can you give me a general account of the Taxes?

ERAST. The firſt great tax is the land-tax, by which gentlemen, who have eſtates, pay four ſhillings in the pound, or 100 pounds out of every 500 pounds; this, with the tax upon malt, raiſes about 3,000,000 pounds.

There is next a tax on the exportation and importation of merchandize. This is conducted by the Commiſſioners of the Cuſtoms.

Then there is an Exciſe Duty; that is, a tax on beer, cyder, perry, ſpirits, ſilks, linens, ſtarch, hair-powder, horſes, carriages, things ſold by auction, travelling in poſt-chaiſes, ſervants, coffee, tea, chocolate, wines, paper, vinegar, glaſs, hops, candles, ſoap, leather, malt, and a variety of other articles. Theſe are under the controul of the Commiſſioners of Exciſe.

Another tax is four ſhillings and two-pence on every buſhel of ſalt.

Another are the Stamp Duties, under the Commiſſioners of the Stamp-office. This is a tax, on writings relative to law-ſuits, and agreements, pamphlets, cards, and dice, receipts, promiſſory notes, and bills of exchange.

There are others upon houſes, ſhops and windows, hackney coaches and chairs, within the bills of mortality, legacies, and one

one ſhilling in the pound out of all ſalaries and perquiſites of offices, and penſions paid by the Crown; alſo on bachelors.

EUGEN. What do you mean by the Bills of Mortality?

ERAST. Theſe are accounts or regiſters kept by the Clerks of every pariſh, within the cities and ſuburbs of London and Weſtminſter, ſpecifying the number born, married, and buried annually; of courſe, by *within the bills*, I mean, within the diſtricts where theſe regiſters are kept.

EUGEN. A very uſeful inſtitution; pray what do the taxes amount to in the whole?

ERAST. To upwards of fourteen millions of pounds annually.

EUGEN. What an enormous ſum!

ERAST. Having now given you an account of the Chief Magiſtrate; ſhall I make you acquainted with ſuch as are below him?

EUGEN. If you pleaſe.

ERAST. The *Sheriff* of the county then is the firſt. His office is that of Chief-Gaoler, and he has the cuſtody of all criminals and delinquents in the diſtrict, within his command. Though I call him Chief-Gaoler, he is, by virtue of his office, for the time being, the firſt man in the county, and ranks before every nobleman therein. There is one preſiding over every county, and is appointed by the King, out of the gentlemen reſident in that county. The county priſon, and the keeper of that priſon are under his controul, and it is his duty to execute the ſentence of the law upon all criminals, himſelf, or to find one to do it for him, though that ſentence ſhould extend even to death. Moſt gentlemen aſpire to the office of Sheriff, though it is attended with the expence of 5 or 600 pounds for the year they ſerve. There are two Sheriffs for the city of London, choſen by the City.

The next officer to the Sheriff is the *coroner*. Every county has more than one. Some have four, ſome ſix, according to the extent of the county. He is choſen by the freeholders, and his office is for life, though he may be removed for miſconduct. His duty is to enquire into the death of ſuch as are killed, die ſuddenly, or in priſon; he has fees upon the occaſion, ſo that his place is a place of emolument.

The next order of ſubordinate Magiſtrates, are *Juſtices of the Peace*, the chief of whom is the *Cuſtos Rotulorum*, or the keeper of the county records.

EUGEN. Can any one be a Juſtice of Peace?

ERAST.

ERAST. No: he muſt have a property of 100 pounds a year to qualify him, and be appointed by the Lord Chancellor, at the recommendation of the Lord Lieutenant of the county.

EUGEN. What is the *Lord-Lieutenant?*

ERAST. He is generally ſome man of rank in the county; and is appointed by the King, during the pleaſure of the crown.

EUGEN. What is his office?

ERAST. He acts under the King, in a military capacity. Beſides appointing the Magiſtrates for the county, he appoints all Officers in the county Militia, and is himſelf a Colonel, and in caſe of any invaſion, by a foreign enemy, would take the military command of the county. This is held to be a very honourable employ, and is much coveted by men of the firſt rank.

EUGEN. You have frequently mentioned *rank*, is it of any uſe to man?

ERAST. Of great uſe. Precedence in rank is more attended to, by great people, than you are aware of. Precedence generally takes place in the following order: Princes, Archbiſhops, Dukes, Marquiſſes, Earls, Viſcounts, Biſhops, Barons, Knights of the Garter, Privy-Counſellors, Judges, Baronets, Knights of the Bath, Knights, Doctors, Eſquires, and Gentlemen. The nobility are very particular to preſerve their rank, on all public occaſions; and you will find a title reſpected every where. Beſides, if there are any offices of profit in Government, in the Church, the Army, or the Navy, the nobility can procure them, for themſelves or their relations, in preference to other people; and all the departments about the King are commonly filled with them. And, add to this, they have a number of privileges. Peers, like Members of the Houſe of Commons, cannot be arreſted, and thrown into priſon for debt; they have all their poſt-letters free of expence, and can frank and free the letters of others. A Peer, if guilty of a criminal act, is tried always by the Houſe of Lords, and can command an audience of the King at any time; that is, can ſee him and ſpeak to him, without fearing to be refuſed admittance: and Peers, as well as Clergymen, receiving the benefit of clergy, are not burnt in the hand.

EUGEN. I do not comprehend what you mean by Benefit of Clergy.

ERAST. What is called *benefit of clergy*, had its riſe in the pious reverence of Chriſtian Princes, for the Church, in its infant ſtate, being an inſtitution to exempt the Clergy from being criminally proceeded againſt, by ſecular or lay Judges. Popiſh eccleſiaſtics

ſoon

ſoon made an ill uſe of this, for they afterwards claimed this indulgence, not only for themſelves, but for all attendants upon the Church, whether they were Clergymen or not; and, in length of time, this exemption grew general, and all who could read, had the ſame indulgence, reading being a great mark of learning in thoſe days of ignorance, till an act of Parliament, of Henry VII. made a diſtinction between Laymen and Clergymen, ſubjecting the former, for certain crimes, deſerving death, to be burned, with a hot iron, on the left thumb, and denying him this privilege a ſecond time, and they are now, not even required to read, but the indulgence is generally granted to all perſons, both men and women. Clergymen, however, if found guilty of ſuch offences as claim this benefit of clergy, are not burnt in the hand, but immediately diſcharged, and this, as often as they offend; whereas others ſuffer death for the ſecond offence: and as to Peers, when found guilty, they are diſcharged without burning in the hand, but if condemned for the ſame offence, a ſecond time, will, like other Laymen ſuffer death.

EUGEN. How do perſons procure *titles?*

ERAST. By intereſt; that is to ſay, by their influence with the King or the Miniſters of State; and, ſometimes, by ſervices which they have done to the State.

EUGEN. Of what kind is this influence?

ERAST. Many gentlemen, from their extenſive property, can command the votes of the freeholders and freemen of the towns, who ſend Members to Parliament, of courſe, they can appoint ſuch members, and theſe members will naturally give their votes as the perſon ſhall direct, to whom they owe their ſeat in the Houſe of Commons. The King, therefore, will often beſtow a title upon the gentleman who appoints thoſe members, in order to obtain their votes; but titles are frequently given for ſervices done to the State, for example, to great Stateſmen, Admirals, and Men learned in the Law. The Chancellor is always made a Peer, which generally adds two or three to the Houſe of Lords, every reign, and, ſometimes the Judges, are made Peers.

EUGEN. I do not at all wonder then, that men of great fortune are ambitious to be created Peers, if ſo much reſpect is due to their rank. Are there any more public offices, beſides thoſe you have named?

ERAST. Yes, but they are of a lower order; I think the next is the *Conſtable*, of which there are two degrees, High and Petty: *High Conſtables* are appointed by the Bench of Juſtices, at the Quarterly Seſſions of the Peace, which are held quarterly, at the principal town in the county, for the adminiſtration of

juſtice

juſtice, in matters of ſmall concern. They preſide over a diſtrict, called a *hundred*, conſiſting of ſeveral pariſhes. *Petty Conſtables* are inferior officers in every town and pariſh, ſelected, by the High-Conſtables, from the pariſhoners, and are ſubordinate to the High-Conſtables. They are appointed, by two Juſtices, to ſerve one year: the duty of a Conſtable is to keep good order in the pariſh, and, for this purpoſe, he can take up diſorderly perſons, confine them, and carry them before a magiſtrate. This office is not held very reputable; and frequently thoſe that are appointed (for all muſt ſerve in their turn) will pay a fine, or ſum of money, to be excuſed ſerving, in this place another takes the office.

The next public officers are the *Surveyors of the High-way.*

EUGEN. What are theſe?

ERAST. Every pariſh is bound to keep the high roads through it in repair, except the turnpike-roads; and Surveyors are appointed to ſee this buſineſs properly done. There are generally two in every pariſh, appointed out of the ſubſtantial inhabitants, by two neighbouring Juſtices of the Peace.

The laſt officers I ſhall now mention, are the *Overſeers of the Poor.* Till the reign of Henry VIII. the poor ſubſiſted, throughout England, upon private charity; but under Queen Elizabeth, Overſeers, in every pariſh, were appointed from ſubſtantial houſekeepers, yearly, in Eaſter week, by two neighbouring Juſtices. Their duty is to raiſe money in the pariſh, by collecting from every one, in proportion to the rent of the houſe he lives in, for the relief of their own poor, who are not able to work, and to provide work for ſuch as are able, and cannot get employ.

EUGEN. Now you mention poor, Sir, I ſhould wiſh to know what *Gipſies* are?

ERAST. Gipſy is a corruption of Egyptian. Theſe are a peculiar race of people, ſuppoſed to come originally from Egypt, and to be endowed with the gift of propheſy; they made their appearance firſt in Germany, about 1517, but have been ſince baniſhed from all parts of Europe. What are called Gipſies now, are a ſet of vagabond poor, who live in the open air, wandering about in companies, from one part of the country to another, pretending to tell ſilly people their fortunes, and ſubſiſting wholly upon plunder: they are liable, by our laws, to be taken up, and, if they have cheated any one of money, to be hanged.

EUGEN. You have omitted to ſpeak of the *Church-wardens.*

ERAST.

ERAST. I ſhall ſpeak of them after I have mentioned the Clergy, for Church-wardens are officers of the Church.

EUGEN. I beg your pardon; are you going to ſpeak of the Clergy now?

ERAST. I am; the people are divided into two claſſes. The *Clergy* and the *Laity*. The Clergy, being an order of men ſet apart to attend the ſervice of God, have certain privileges allowed them. Among the reſt, one is, not being liable to ſerve temporal offices, as Sheriff, Conſtable, Overſeer, and the like; but then they have certain diſabilities, on account of their ſpiritual avocations; they are incapaple of ſitting in the Houſe of Commons, nor can any Rector or Vicar take any lands to farm, or follow any way of buſineſs.

EUGEN. Some of the Clergy do hold farms notwithſtanding.

ERAST. They are allowed to hold ſufficient land to maintain their families, and, under this pretence, will often buy and ſell like other farmers, but they are liable to pay ten pounds a month to the King for ſo doing.

EUGEN. Are there not ſeveral ranks of Clergymen?

ERAST. Several; Archbiſhops, Biſhops, Deans, Prebendaries, Archdeacons, Parſons, Vicars, and Curates.

EUGEN. Shall I trouble you to deſcribe them?

ERAST. England is divided into two provinces, over each of which preſides an Archbiſhop. Three of the Biſhopricks, viz. Durham, Cheſter and Carliſle, are ſubject to the Biſhop of York, and the other twenty-one to the Archbiſhop of Canterbury. An Archbiſhop is the head of the Clergy in his whole province, and governs the Biſhops as well as the inferior Clergy. At the command of the King, he calls the Biſhops and Clergy of his province, to meet in convocation. All the Biſhops have ſome livings, more or leſs, to give away among the Clergy, and when a Clergyman of any pariſh dies, of which the Church is in the gift of the Biſhop, if the Biſhop does not diſpoſe of it in ſix months, the Archbiſhop has the giving of it away; he can grant a licence to a Clergymen, that is a Maſter of Arts, in one of our Univerſities, to hold two livings, and he can grant ſpecial licences to marry at any place, or at any time; he has alſo the privilege of conferring a Doctor's, or other degree, in the ſame manner as do the Univerſities.

EUGEN. What, cannot people be married when and where they pleaſe?

ERAST. Not without the Archbiſhop's ſpecial licence, which coſts ten pounds. The law obliges people to be married at their

their own Pariſh-Church, and between eight and twelve in the morning.

EUGEN. How many pariſhes are there in England?

ERAST. Almoſt ten thouſand.

EUGEN. How do they aſcertain the boundaries of a Pariſh?

ERAST. By certain lands, and other marks; and to keep up a remembrance of theſe bounds, the officers of moſt pariſhes, in company with a number of the pariſhioners, old and young, walk round theſe bounds yearly, on Aſcenſion-day; ſo that the remembrance (in caſe of a diſpute) is kept up in the minds of men.

EUGEN. The boundaries of Counties I preſume are preſerved the ſame way.

ERAST. Theſe are preſerved by certain marks, as a ditch, a river, or the like: and, by printed maps.

EUGEN. What are Hundreds?

ERAST. Counties are divided into hundreds, and hundreds into tithings or towns, ſo called, becauſe *ten* freeholders with their families, compoſed a tything, and ten tythings was called an hundred, becauſe it conſiſted of ten times ten families. One of the chief inhabitants, annually appointed to preſide over the reſt, was called a *tything-man*. In the northen counties, hundreds are called Wapentakes.

EUGEN. What is a County Palatine?

ERAST. Particular counties are ſo called, from the Latin word, *Palatium*, or Palace, for example, the counties of Cheſter, Durham, and Lancaſter; becauſe the original owners or proprietors of theſe counties, viz. the Earl of Cheſter, Biſhop of Durham, and Duke of Lancaſter had royal rights there, as extenſive as the King had in his Palace. ſuch as, a power to pardon, and appoint Judges; of theſe three, the only one remaining in the hands of a ſubject, is Durham; Cheſter and Lancaſter being united to the Crown.

EUGEN. You mentioned his calling the Clergy to Convocation. What is that?

ERAST. The *convocation* is a Parliament in miniature; the upper houſe, conſiſting of the Biſhops, repreſents the Houſe of Lords, in which the Archbiſhop of Canterbury preſides as King, and with Royal State; the lower houſe is compoſed of repreſentatives, choſen by the Clergy, (Rectors and Vicars, in the ſeveral Archdeaconries, and by the Prebends of the ſeveral Cathedrals), reſembling the Houſe of Commons, with its Knights and Burgeſſes.

EUGEN.

EUGEN. What buſineſs do they do? and how often do they meet?

ERAST. They meet as often as the Parliament does; but meet only to diſperſe again; for they have no ſooner choſen their *Prolocutor*, or Chairman, than the King prorogues them, or prevents their continuance. They formerly ſettled the buſineſs of the church, but, being found to enter into matters that did not concern them, the King has never ſuffered them to do any buſineſs ſince the year 1716. The form is ſtill preſerved, as being part of the conſtitution of this country. But to return.

A Biſhop, as well as an Archbiſhop, beſides the power of ordaining Clergymen, and other holy ordinances, has authority to inſpect the manners of the Laity, as well as that of the Clergy, and puniſh delinquents, by eccleſiaſtical cenſures; to this end, they hold Courts of Civil Law.

EUGEN. How are Biſhops appointed? and in what manner do their revenues ariſe?

ERAST. Biſhops and Archbiſhops are choſen by the Chapter of their Cathedrals; that is, by the Dean and Prebendaries belonging to the Cathedral; but they are obliged to chooſe ſuch perſons as the King recommends. Their revenues ariſe from the great tithes of ſeveral Vicarages in their gift, and from lands appropriated to their biſhopricks.

EUGEN. What are theſe Tithes?

ERAST. *Tithes* are the tenth part of the produce of the lands lying in each pariſh, which, time out of mind, have been the property of the Rector or Parſon of the pariſh, but, for the maintenance of the Biſhops, ſeveral of theſe Rectories have been converted into Vicarages, that is, the tithes have been divided, and the great tithes, as corn, hay, and ſuch things as are moſt valuable, have been appropriated to the uſe of the Biſhops; and the ſmaller tithes, as milk, fruit, &c. have been ſettled on the Clergymen who ſerved the Church, and whom the Biſhops appoints: ſuch Clergymen are called *Vicars*. Whereas ſuch as have all the tithes of a pariſh, both great and ſmall, are called *Rectors* or Parſons. Rectors alſo have generally ſome land annexed to their houſes, the Vicars little or none; of courſe rectories are of great annual value, from forty pounds a year, to two thouſand pounds, whereas vicarages ſeldom exceed two or three hundred pounds a year, and often not ſo much as twenty pounds.

EUGEN. You tell me, that the great tithes of a pariſh are the property of the Rector, how is it then that ſome have fallen in-

to Lay hands? for I have a relation who gives away the living to a Clergyman, but who receives the great tithes himſelf.

ERAST. This originated among the Friars, before the Reformation, when there were ſocieties of Roman-Catholic Clergymen living together in one houſe, called Convents, as many now do in Spain, and other countries; in the ſame manner as I have told you the Fellows live together, in the ſeveral Colleges in our Univerſities. By conſent of the King, they begged and bought all the Church-livings within their reach, appropriating the tithes to the uſe of themſelves, and giving a Prieſt ſome ſmall ſtipend, or the ſmall tithes, for ſerving the Church, who was thence called a Vicar, which means a ſubſtitute. Now, at the Reformation, when the Popiſh religion was aboliſhed, the monaſteries were diſſolved or broken up, and theſe appropriations, or great tithes, veſted in the King, who afterwards granted them to private perſons, not Clergymen, who have, from time to time ſold or diſpoſed of them, to whom they thought proper. Theſe appropriations, from being improperly in the hands of Laymen, are called *impropriations*. Crown-lands, and abbey-lands, were ever exempt from paying tithes, ſuch lands, therefore, to this day, continue tithe-free.

EUGEN. What are the Firſt-fruits and Tenths?

ERAST. The *firſt-fruits* of a living were the whole profits of the firſt year, according to a rate ſettled in 1292, and originally paid to the Pope. The *tenths*, were a tenth part of the annual income of each living, by the ſame valuation. At the Reformation they were annexed to the Crown; and that valuation made, by which the Clergy are now rated; but, by the bounty of Queen Ann, all livings, under fifty pounds a year, are diſcharged of theſe payments, and what others pay is veſted in Truſtees for ever, as a perpetual fund, for the augmentation of poor livings.

EUGEN. I ſhould like to know, how it happened that ſeveral noblemen and gentlemen have one or more livings in their gift.

ERAST. I will explain this by-and-by: to do it now would be breaking in upon the order in which I propoſed to deſcribe to you, the ſeveral officers of the Church.

EUGEN. I will interrupt you no more.

ERAST. Before either Rector or Vicar, I ſhould have mentioned a Dean and Chapter. The Dean, with the Chapter of the Cathedral Church, (that is the Canons or Prebendaries, who are Clergymen that attend the ſervice of the Cathedral) are the biſhops council, to aſſiſt him with advice, in matters of religion, or the temporal concerns of his biſhoprick; moſt of the Deans are appointed by the King, and ſome few by the Biſhop

of

of the dioceſe. It is the ſame with the Prebendaries; ſome of whom are nominated by the King, and others by the Biſhops. The next perſon to be mentioned is the Archdeacon. This is alſo a clerical officer, ſubordinate to the Biſhop of the dioceſe, and is appointed by the Biſhop, but has a kind of epiſcopal authority, independent of him. Every biſhoprick is divided into archdeaconries, of which there are ſixty; and every archdeaconry into pariſhes. It is the province and duty of a Biſhop to hold a viſitation in the ſeveral parts of his dioceſe, that is, to go round his biſhoprick once in three years, to confirm the children, inſpect the manners of the Clergy, ſee that the churches are kept in order, and that every religious inſtitution is properly attended. This, I ſay, the Biſhop does once in three years, but the Archdeacon does it every year, except the year the Biſhop attends. The Archdeacon has alſo a court for trying ſpiritual offences, and puniſhing them with ſpiritual cenſures; there are one or more Archdeacons in every biſhoprick, according to the extent of it.

Rectors and Vicars I have mentioned. The Curate is an officiating Miniſter, aſſiſting the Rector or Vicar, for which he is paid a ſtipend of about fifty pounds a year.

EUGEN. That is a ſmall ſalary, conſidering the great incomes of ſome livings. What do the revenues of Biſhops and Deans generally amount to?

ERAST. The Archbiſhoprick of Canterbury is 10,000 pounds a year, that of York 8000 pounds; and the ſeveral Biſhops, including livings they ſometimes hold, have from 7000 pounds to 2000 pounds. Deaneries are, from about 1500 pounds a year, to about 200 pounds, and Prebends, from about 700 pounds a year to 50 pounds. So much then for the Clergy. I have now only to explain the inferior officers of the church, viz. Church-wardens, Pariſh Clerks, and Sextons.

There are generally two Church-wardens choſen for every pariſh, one by the inhabitants, and one by the Rector or Vicar; theſe are the Guardians of the church, and the repreſentatives of the body of the pariſhioners. Their duty is to keep the church in repair, and collect money from the pariſhioners, in proper proportions, for that purpoſe, and they, with the Overſeers, have alſo the management of the poor.

Pariſh-Clerks are generally appointed by the Rector or Vicar, and are ſworn into their office by the Archdeacon; their duty is to attend the Miniſter in the offices of the church.

EUGEN. I have been told that Pariſh Clerks are often Clergymen.

ERAST. In parishes where the office of Clerk is worth a Clergyman's notice, it is sometimes given to persons in holy orders; they however never officiate as Clerk, but appoint a deputy to do the duty.

Sextons are persons that toll the bell, dig the graves, and keep the churches clean and quiet during divine service.

EUGEN. Now, Sir, you have gone through the whole, permit me to remind you of giving me an account, how the gift of livings fell into Lay hands, when I think, they should be in the disposal of the Bishops.

ERAST. Though Lay-men may be the patrons of livings, that is, have the gift of the churches, yet the Bishop has the examination of the persons appointed, whether he has sufficient learning, and whether he be a man of good character or not. If he is found to be an improper person, the Bishop can reject him, and the patron must nominate another. If he does not nominate another in the course of six-months from the time it became vacant, the nomination falls to the Bishop; this is designed to prevent Lay-patrons from keeping the parish without a Rector or Vicar. But now for an answer to your question.

To make you rightly understand the nature of *Patronage*, I must first acquaint you with the original of Manors.

EUGEN. I am all attention.

ERAST. *Manors* are as ancient as the Saxon constitution, which was general in this country before the year 1066, when it was conquered by King William I. A Manor consisted of a certain district or extent of land, (the extent of one or more parishes, or perhaps but part of one) the usual residence of the owner, and some part of which he kept in his hands for the use of his family; the rest was distributed to tenants, who, for the use of the land, consented to do whatever the Lord of the Manor commanded him; so that they sometimes went out to war with him, and fought for him, sometimes they cultivated the land he kept in his own hands, and did other services which he required of him. This was the state of the *feodal* system so much spoken of in history: men were then at the will of their Lords. Since that time, certain indulgences of Lords of Manors, certain constructions of law, and certain incroachments of the tenants, have made some alteration in this, and though such tenants still hold their lands or estates at the will of the Lord, yet it is such a will as is agreeable to the custom of the Manor, which customs are preserved in the Court-roll of the Manor, and kept by the Stewards; and those tenants who have nothing to shew for their estates, but admissions in consequence of such

cuſtoms, witneſſed by copies of entries in their poſſeſſion made by the Stewards, are called *Tenants by copy of Court-roll*, and their eſtate is thence called a *Copyhold*: for ſuch eſtates they pay a ſmall annual ſum by way of acknowledgement, perhaps a few ſhillings, called *quit-rent*, and the Lord, when they die, takes generally the beſt beaſt ſuch tenant poſſeſſed; this beaſt is called a *heriot*. Lords of Manors have it in their power to releaſe ſuch eſtates from the heriots and quit-rent, in which caſe, the eſtate is called a *Freehold*, and the owner a *Freeholder*, and theſe are the people who elect the Knights of the ſhire to ſerve in Parliament, provided each man's Freehold is not leſs than forty ſhillings a year.

Now, then, this underſtood, you will comprehend the nature of *Patronage*. Great part of theſe Manors, as now, conſiſted of waſte ground, and as Chriſtianity ſpread, the Lords of theſe Manors began to build churches on their waſtes, for the accommodation of their tenants, and obliged thoſe tenants to appropriate their tithes to the ſupport of one officiating Miniſter, which before, were diſtributed among all the Clergy in the dioceſe; and this tract or extent of land, the tithes of which were ſo appropriated, was called a *pariſh*; and becauſe they built the church, they were allowed to nominate a Miniſter, ſubject to his examination by the Biſhop. This right of nomination is called an *advowſon*, and ſaleable like an eſtate, provided the Rector or Vicar is firſt appointed.

EUGEN. You have given me ſuch a clear account of every thing you have told me, that I truſt I ſhall remember it; I could wiſh at ſome future time to have ſome knowledge of the laws of this country.

ERAST. That knowledge is as neceſſary as any I have communicated; for, with what ſatisfaction can a man live in this country, unacquainted with the laws of it? But as this knowledge is a ſtudy of itſelf, I muſt refer you to a book I have publiſhed, called *A Summary of the Conſtitutionary Law**, wherein the whole is explained in a way ſuitable to your capacity; but we will now finiſh for the preſent, leſt your memory ſhould be too much burthened. Our next ſubject ſhall be upon the Army.

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* *This book ſells for* 4*s. and is an Abridgement of Blackſtone's Commentaries.*

DISCOURSE IX.

ON THE ARMY, NAVY, AND MILITIA.

EUGEN. I Think, Sir, our diſcourſe this day is to be upon the *Army?*

ERAST. It is; and you ſhall be told every thing I know upon the ſubject. The profeſſion of arms comprehends all thoſe who engage to ſerve their King and country in war, with honour and fidelity; the King has the nomination of all the officers and gives them pay, in proportion to the rank each one holds in the ſervice, from the common Soldier to the General. This pay is ſometimes increaſed in time of war, by ſome advantages the officers have during their encampment.

The Army is divided into three branches, the cavalry, infantry, and artillery, (for I ſhall ſay nothing of the navy now, having mentioned that, when I was ſpeaking of the ſea).

EUGEN. Will you do me the favour to deſcribe each in its turn?

ERAST. By the *cavalry* is underſtood, the horſe; of which there are two troops of Horſe-Guards or Life-Guards, ſo called becauſe they attend upon the King only, and defend his life; two troops of Horſe-Grenadier Guards; one regiment of Horſe-Guards; four regiments of Horſe; three regiments of Dragoon-Guards, and eighteen regiments of Dragoons, in all about twenty-ſix regiments, or about 18,000 men.

EUGEN. What officers are there belonging to a regiment of Horſe?

ERAST. A Colonel, a Lieutenant-Colonel, a Major, eight or ten Captains, and as many Lieutenants, and Cornets, an Adjutant, a Quarter-Maſter, a Chaplain, and a Surgeon, with a Kettle Drummer, Trumpeter, Serjeants, and Corporals.

EUGEN. What is the pay of the Cavalry?

ERAST. The Horſe-Guards have better pay than the Dragoons, a Colonel of Dragoons has 1l. 15s. per day; a Lieutenant-Colonel 1l. 4s. 6d; a Major 1l. 0s. 6d; each Captain of a troop 15s. 6d; a Lieutenant 9s. a Cornet 8s. the Adjutant 5s; Surgeon 6s; and the Chaplain 6s. 8d. the Drummer 2s. 3d; the Trumpeter 2s; a Serjeant 2s. 9d; a Corporal 2s. 3d; and each private man 1s. 9d. The Colonel has the cloathing of his regiment, for which he is allowed ſuf-

ficient to clear 5 or 600 pounds a year, after paying for the clothes, and a Captain of a troop has alſo ſome perquiſites. The Colonels of the two troops of Life-Guards attend upon the King at court, on court days, and their regiments are not worth leſs to each, all things conſidered, than 2000 pounds a year. A regiment of Dragoons, is conſidered worth 1500 pounds a year, and a regiment of Foot, 1000 pounds a year in time of war, and about 700 pounds in time of peace.

EUGEN. And why this?

ERAST. Becauſe a regiment in time of war conſiſts of 1000 men, and in time of peace of not above half the number, of courſe, if a Colonel gets 600 pounds a year, by cloathing 1000 men, he can get but half the money by cloathing 500.

EUGEN. How many regiments of *foot* are there?

ERAST. Sometimes more, and ſometimes leſs. In peace there are about ſeventy-two regiments. In war about 120 regiments conſiſting of 1000 men; ſo that in war, reckoning 120 regiments of 1000 men each, is 120,000 and 9000 Guards; but in time of peace the 120 regiments are reduced to about ſeventy-two of 500 each, that is about 36,000 men.

EUGEN. How are the regiments divided?

ERAST. Into ten companies each. Each company has a Captain, a Lieutenant, and an Enſign, and over the whole there is a Colonel, a Lieutenant-Colonel, and a Major. A company of Artillery has four Lieutenants.

EUGEN. Have the infantry no Chaplain?

ERAST. Yes; each regiment has a Chaplain, an Adjutant, a Surgeon, and a Surgeon's mate, beſides Serjeants and Corporals.

EUGEN. What is the pay of the Foot?

ERAST. The *Foot Guards* have better pay than marching regiments; they continue in London which is a more expenſive place than the country, where other regiments are quartered and where, owing to being quartered or lodged at public houſes, the officers can live cheaper; beſides the uniform or clothes of the officers of the Foot-Guards is more expenſive than thoſe of marching regiments. The officers of the Foot-Guards have alſo better or more rank than officers of other regiments. An Enſign of the Guards ranks or is upon an equality with a Lieutenant of a marching regiment; a Lieutenant of the Guards ranks as a Captain, and a Captain of the Guards as a Lieutenant-Colonel, and is called Colonel. Now, with reſpect to their pay.

The Colonel of a marching regiment has 1l. 4s. per day; the

the Lieutenant-Colonel 17s; the Major 15s; each of the Captains 10s; a Lieutenant 4s. 8d; an Enſign 3s. 8d; the Adjutant 4s; the Quarter-Maſter 4s. 8d. and 4d. a month out of each man's pay; the Surgeon 6s. 8d; the Surgeon's mate 3s. 6d; and the Chaplain 6s. 8d. A Serjeant 1s. 6d; a Corporal 1s; and each private man 8d.

EUGEN. It is very little pay: how do they contrive to live upon it?

ERAST. It is with difficulty. Indeed the officers ſeldom do, they have generally ſmall fortunes of their own. The army is a profeſſion of honour rather than of profit, and ſo great is the eagerneſs of young men to get into it, that commiſſions are oftner purchaſed than given away. Three hundred and fifty pounds is the price given for an Enſigncy, and the pay is not more than about fifty pounds a year. In time of peace when regiments are quartered or ſettled in a country place, an Enſign can make ſhift to live upon his pay, the inns upon the roads being obliged to give him a bed and three good meals a day for one ſhilling, in which caſe he has two ſhillings and ſix-pence left for clothes and other things: and as to the common ſoldiers, the public houſes are obliged, by act of parliament, to give them a lodging, ſmall beer, fire, and utenſils to dreſs their food, with ſalt, pepper, and vinegar for nothing, or to find them in victuals for four-pence a day.

EUGEN. I have heard ſay that the army is the beſt ſchool in the world for young men; why is it ſo reckoned?

ERAST. Becauſe they enter very early into it, and are brought up with high notions of honour, bravery, and politeneſs to each other. There is ſuch a diſcipline in the army that no officer dare contradict, diſpute, or diſobey the orders of a ſuperior officer, though that officer ſhall perhaps be only an older Captain, or an older Enſign; on pain of being tried by his brother officers for diſobedience of orders, and of being puniſhed, broke, and diſgraced, if found guilty: a lad that is undutiful to his parents or maſters, will be there ſoon taught ſubordination and obedience; he will learn to live upon ſix-pence a day, to bear heat, cold, and fatigue, and never to commit a diſhonourable action.

EUGEN. What are the *field-officers* of a regiment?

ERAST. The Colonel, Lieutenant-Colonel, and the Major, who take a particular command, when in the field of battle.

EUGEN. Is there no higher rank in the army than a Colonel?

ERAST. Yes; Brigadier-Generals, Major-Generals, Lieutenant-Generals, and Field-Marſhals, and, laſt of all, Com-

manders in chief, who command the whole army; whereas, other Gnerals, in proportion to their rank, command only a branch of the army in the day of battle.

EUGEN. What is the pay of theſe Generals?

ERAST. They have no pay but when employed. Admirals are always in pay, but Generals not. When they are paid, their pay is in proportion to their rank; from two pounds a day to ten pounds, which is the pay of the Commanders in Chief.

EUGEN. What is the office of the Adjutant and the Quarter-Maſter?

ERAST. The *Adjutants* buſineſs is to aſſiſt the Major, to deliver his orders, and to regulate the regimental accounts; that of the *Quarter-Maſter* to procure proper accommodations for the men in quarters and camp, and to keep every thing in order. Theſe officers in each regiment, with the Chaplain and Surgeon are appointed by the Colonel, as are the Serjeants and Corporals by the Captains.

EUGEN. What are the *Grenadiers*?

ERAST. They form one company of every regiment, that marches at the head of that regiment; they are the talleſt, beſt made men, picked out of the whole, and wear high caps on purpoſe to make them appear taller, in order to give the regiment a noble appearance.

EUGEN. Is a ſoldier when enliſted obliged to ſerve for life?

ERAST. He is obliged to ſerve twenty years, unleſs he be diſabled, or can procure his diſcharge before. It is in the option of his Colonel, who, if he has behaved well, will diſcharge him for eight or ten guineas, in order to procure another in his room, or will give him his diſcharge for nothing.

EUGEN. Is an officer ever promoted in the army by ſeniority?

ERAST. Sometimes; particularly if he is abroad in ſervice, in time of war. If a Lieutenant dies, or is killed, the eldeſt Enſign of the ſame regiment will come in youngeſt Lieutenant; if a Captain dies, or is killed, the eldeſt Lieutenant will now and then ſucceed, but this ſucceſſion will not often take place in officers of higher rank than Captains; it will require intereſt and recommendation, as for great attention to duty, ſome gallant act of bravery or the like. When an officer once gets the rank of Colonel, his rank goes on, and no Colonel is put over his head. All the Colonels of the ſame ſtanding are made Major-Generals together, and all Major Generals of the ſame ſtanding, Lieutenant-Generals at the ſame time; but it does not

not follow, that becauſe a man is a General, he is to be employed as ſuch. The King ſingles out for a command ſuch as he thinks are men of the beſt abilities and heroiſm.

EUGEN. I have heard of *Volunteers*, what are theſe?

ERAST. In time of war, a young gentleman who perhaps cannot get an Enſigncy for aſking for, and has not 350 pounds to purchaſe one, will requeſt the Colonel of a regiment in ſervice to take him as a Volunteer; if accepted, he acts in the ſtation of a private ſoldier at his own expence, without pay; but yet aſſociates with the officers, and ſuch Volunteer will have the firſt enſigncy in the regiment that drops, given to him, as a reward for his alacrity and readineſs to ſerve his country.

EUGEN. Have there not been inſtances of private Soldiers obtaining, in courſe of time, great rank in the army?

ERAST. There have been ſome few inſtances of this kind. The late Generals Bland and Salter were once common ſoldiers. An induſtrious man in the Guards, may, by the favour of his Colonel, ſoon be appointed a Serjeant; it is then his duty to teach the men their exerciſe; and if they are clever and expert at this, when new regiments are raiſed, they generally give one or two of ſuch men commiſſions, in each of theſe new-raiſed regiments, in order to exerciſe the men, and ſee they are properly diſciplined. When the 79th regiment was raiſed in the laſt war, there were ſeven Serjeants taken from the Guards, and made Lieutenants of that regiment, though they had never been Enſigns; a Serjeant of the Guards being almoſt conſidered upon an equality of rank with an Enſign of a marching regiment; but this was a ſingular circumſtance. When once they are in commiſſion, it is eaſy to ſee, that in time of action, ſomething may happen to forward their promotion.

EUGEN. Is there any proviſion for diſabled Soldiers, as there is for diſabled ſeamen?

ERAST. When a Soldier has ſerved twenty years, he is entitled to be an out-penſioner of *Chelſea Hoſpital*, for which he receives about ſeven pounds a year, and is at liberty to ſet up his trade in any town in the kingdom, which no man elſe can, unleſs he be a freeman of thoſe towns; and if he is unable by wounds to get his living, and is deſirous of being taken into the Hoſpital wholly, he will be received, lodged, clothed and maintained for the reſt of his life; but ſometimes, in time of war, when Soldiers are wanted to go abroad, they will ſelect the moſt able of the out-penſioners to ſerve in forts and garriſons within the kingdom. Indeed the garriſons of Great-Britain, are chiefly manned with *invalids*, of which there are twenty-ſix com-

panies; and officers who have loſt a leg or an arm in the ſervice, are generally removed to them, whereby they live comfortably the remainder of their days.

EUGEN. Is their no proviſion for their widows, if they are killed in battle?

ERAST. None. The widows of officers have penſions after their death, whether they are killed in battle or not. A Colonel's widow has 50l a year; a Lieutenant-Colonel's 35l. a Major's 30l. a Captain's 25l. a Lieutenant's 20l. an Enſign's 15l. and a Chaplain's, and Surgeon's 20l. each.

EUGEN. What becomes of the officers and men of a reduced regiment?

ERAST. The men are diſbanded, that is diſcharged, and the officers have half-pay for their lives.

EUGEN. Now, Sir, will you explain to me the Artillery?

ERAST. The *Artillery* is employed in firing of cannon, and throwing of bombs.

EUGEN. I know what a cannon is, but do not rightly underſtand the nature of a bomb.

ERAST. A *bomb* is an iron ſhell, hollow within, filled with combuſtible matter, with a fuſe or artificial fire, communicating with the contents of the ſhell, and which takes fire without, when ſhot out of a mortar, or piece of ſomething reſembling a cannon. It is deſigned to be ſhot into towns and forts, and is ſo contrived, that the fuſe, which burns all the way it goes, ſhall ſet fire to the contents of the bomb, as ſoon as it falls to the ground and burſt it into a thouſand pieces, which will deſtroy and fire every thing within its reach. The ſoldiers generally ſee them, as they fly in the air, and avoid them when they can: they are thrown into forts like a cannon ball, by the force of gunpowder.

EUGEN. How many regiments of Artillery are there?

ERAST. Only one, which conſiſts of four batallions, whoſe province it is to work mortars, great guns or cannons, ſpring mines, throw bridges over rivers, and other ſuch things.

EUGEN. I do not comprehend what you mean by ſpringing of mines.

ERAST. A *mine* is a ſubterraneous paſſage dug under the wall or rampart of a fortified town, deſigned to be blown up with gunpowder, when the enemy is paſſing over it.

EUGEN. Is there any difference between the Artillery and the Engineers?

ERAST. The corps of *Engineers* is a part of the Artillery; their buſineſs is to contrive attacks at ſieges and defend towns

when

when beſieged. They have the ſole conſtruction and diſpoſition of all forts, redoubts, batteries, mines, &c. the fortifying of camps and poſts; reconnoitering the enemy's works; taking plans and ſurveys of a country; diſcovering the moſt advantageous methods, for marching, retreating, attacking or defending; building of all fortifications, magazines, and other military buildings; they ought, therefore, to be gentlemen of ſcience; indeed they *are* gentlemen, the corps conſiſting wholly of officers, having no private men; whereas the Artillery have only to manage and direct the guns and other pieces of ordnance, placed upon the works conſtructed by the Engineers. The corps of Engineers has one Colonel, two Lieutenant-Colonels, four Majors, twenty-four Captains, and thirty-eight Lieutenants.

EUGEN. How many men does a *batallion* conſiſt of?

ERAST. From five hundred to eight hundred.

EUGEN. How many forts are there in Great Britain?

ERAST. Thirty-four or thirty five, each of which has a Governor, and Lieutenant-Governor, beſides other officers and ſome Artillery. The pay of the Governors is from 1200 pounds a year to 100 pounds, and of the Lieutenant-Governor from 300 pounds to 100 pounds. All theſe offices are in the gift of the King.

EUGEN. Does the King diſpoſe of them himſelf?

ERAST. Very ſeldom; they are given away, as are the biſhopricks, generally by the King's miniſters to their families, or to thoſe whom they wiſh to oblige.

EUGEN. How many Miniſters has the King?

ERAST. About eight or nine, and theſe generally conſiſt of ſuch of the Privy-Council as bear the offices of State. The Firſt Lord of the Treaſury; the Lord Chancellor; the Lord Preſident of the Council; the Firſt Lord of the Admiralty; the Chancellor of the Exchequer; the Secretary of War; the Commander in Chief of the Army, (when there is one) and the two Secretaries of State; but the Firſt Lord of the Treaſury is the oſtenſible Miniſter; and if theſe gentlemen ſhould adviſe the King to any wrong meaſure, they are liable to be called to an account for it by the Parliament, (which is called *impeaching* them) and to be puniſhed, even to the loſs of life. Have you any more queſtions to aſk?

EUGEN. Oh, yes, a great many, I want, among other things, to know what a *ſiege* is, and the nature of it.

ERAST. It is in ſieges that the Artillery are chiefly employed. When a fort, or fortified town, that is, a town round

which thick walls are built, and great ditches dug, to defend it againſt the approach of an enemy; when ſuch a ſtrong place is attacked, it is ſaid to be beſieged, and the buſineſs of the beſiegers is to get into, and take poſſeſſion of ſuch fort or town.

EUGEN. Is a fort and fortified town the ſame thing?

ERAST. No. A fort is merely a place walled and ditched round like a fortified town, for the ſhelter and ſecurity of a number of ſoldiers, and, like that, is called a *garriſon*. A ſmall number of ſoldiers from ſuch a place, can occaſionally ſally or go out and annoy the enemy and retire within the fort again, and be ſafe; it is, therefore, I ſay, the buſineſs of the beſiegers to drive this garriſon out, and take poſſeſſion of the place. For this purpoſe, artillery are employed on both ſides, that is, bombs are thrown, and cannons fired; thoſe from the beſiegers to knock down the walls, and deſtroy the fort; thoſe from the beſieged to drive away the enemy, by firing on them from the walls. If the beſiegers can make a breach in any part of the walls, they will ruſh in, and take the fort by force. This is called *ſtorming* it. If they cannot do this, they will cut off all communication with the fort, either by ſea or land; by carefully watching that no perſons ſhall go out of it, nor any proviſions, ammunition, or other aſſiſtance be taken in; and, by this means, in a length of time, they will ſtarve them out, and oblige them to ſurrender; for when their proviſions or ammunition is gone, they can hold out no longer.

EUGEN. And are things always carried to ſuch extremities?

ERAST. No. The beſieged generally ſurrender, if overpowered, before things are brought to the utmoſt extremity; for the General of the beſiegers always ſends to the Commanding Officer of the fort, and tells him, that if he does not ſurrender, he will ſhew the garriſon no quarter, that is, if he is obliged to get poſſeſſion by force, he will put every man to death; ſhould they hold out to the laſt, they lie wholly at the mercy of their enemy. If the beſiegers are driven off or think proper to deſiſt from their enterprize, they are ſaid to *raiſe the ſiege*.

EUGEN. How do they ſend to each other, when all communication is cut off.

ERAST. They will ſometimes, as the Romans did, ſhoot a letter upon the point of an arrow from one to the other, or a party will advance from the chief body of the enemy, with a flag, which is called a *flag of Truce*; this is generally ſeen by the other party, and is known to be the ſignal for a parley or conference.

EUGEN.

EUGEN. Who, Sir, were the *Romans?*

ERAST. They were a warlike people, that inhabited Italy from about 400 years before Chriſt, to about 222 after Chriſt, that is, for about the ſpace of 600 years, who carried their conqueſts into moſt parts of Europe, Aſia, and Africa, and became maſters of all the known parts of the world; but owing to too great an extent of empire, they were not able to keep their ſubjects in ſubjection; who, as they grew more powerful, ſet up kings of their own in the different parts of Europe. This gave riſe to the preſent kingdoms, and the Roman empire ſunk away and was loſt in the eſtabliſhment of other States.

EUGEN. In mentioning the ſoldiery, you have not once named the Militia.

ERAST. The *Militia* are a diſtinct body of men; though they are diſciplined like the army, and co-operate with them in time of war.

EUGEN. How are they raiſed?

ERAST. Every county is obliged to raiſe a certain number out of the inhabitants of that county; and the men ſo raiſed, are trained to arms, and ſerve three years, when others are drawn by lot, to ſerve in their room.

EUGEN. Are they under arms all theſe three years?

ERAST. No. Only in time of war, at which time they are clothed and paid like other ſoldiers, and under the ſame diſcipline; but in time of peace they are called out for one month, at Whitſuntide, and are taught their exerciſe, or the uſe of arms; and during the month only that they are ſo out, they ar e paid.

EUGEN. How are they choſen?

ERAST. Each pariſh chooſes yearly, by lot, a proportionable number of their inhabitants, perhaps three or four, or more, ſufficient to make up the number their county is to furniſh. If any of theſe inhabitants object to ſerve, by paying five or ſix pounds, a ſubſtitute may be found to ſerve the three years for them.

EUGEN. How are the officers choſen?

ERAST. They are appointed by the Lord Lieutenant of the county, out of the gentlemen of the county; the Lord Lieutenant being always the Colonel of the county Militia.

EUGEN. And are they obliged to ſerve?

ERAST. As the Militia are never ſent out of the kingdom, gentlemen are very eager for theſe appointments; ſo that none are choſen, but ſuch as have a certain, independent property, which is called a *qualification.*

EUGEN. What are the neceſſary qualifications?

ERAST. Lieutenant-Colonels muſt have an eſtate of 600 pounds a year; the Majors and Captains 200 pounds; Lieutenants 50 pounds; and Enſigns 20 pounds. One half of which property muſt be in the county they are choſen for.

EUGEN. Is there any proviſion for a wounded Militia man?

ERAST. They are, like other ſoldiers, entitled to the benefit of Chelſea Hoſpital, and have other privileges like them.

EUGEN. How many men do the ſeveral counties raiſe?

ERAST. England and Wales together, furniſh 36,740 private men.

EUGEN. When all the army are together, they muſt make a vaſt body.

ERAST. Certainly; not leſs in time of war, reckoning the Cavalry, Infantry, Militia, Marines, and Artillery, than about 184,000, beſides 120,000 ſeamen; ſo that, without officers, the army and navy may be reckoned, in war, to amount to above 300,000 men. A vaſt number for ſo ſmall a territory as Great Britain to find and ſupport.

EUGEN. Does not Ireland aſſiſt upon this occaſion?

ERAST. Yes. But in a former war, they raiſed among themſelves for the defence of their own country, 30,000 volunteers, and every man was well diſciplined and bore his own expences, without calling upon the State for any aſſiſtance; which, added to the number of the army, reckoned before, make 370,000 men.

EUGEN. A vaſt number indeed!

ERAST. Such a number as diſpelled all fear of being attacked in any quarter; for the ſucceſs of a battle generally depends upon numbers, few Generals caring to riſk an engagement, if their army is not pretty near on an equality with the my, in point of number.

EUGEN. How many ſhips of war have we?

ERAST. We had laſt war, in commiſſion, ſmall and great, about 480, on which there are on board near 16,000 guns or cannon.

EUGEN. Are theſe all fighting ſhips?

ERAST. When I ſay 480, I conclude 102 ſhips of the line, (which are ſhips, carrying more guns than fifty) frigates, brigs, galleys, ſchooners, cutters, fire-ſhips, and yatchs. Cutters are chiefly employed to guard the coaſt from ſmugglers.

EUGEN. What are *ſmugglers*?

ERAST. Such as bring by ſea, tea, brandy, rum, and other articles

articles into the country, without paying duty, by which means they rob the ſtate of part of its revenue.

EUGEN. They are liable to be puniſhed for this?

ERAST. Their goods and veſſels are liable to be ſeized, and if they make any reſiſtance, the offence is death.

EUGEN. By what means does the Admiral, in an engagement, give his direction to other ſhips?

ERAST. By *ſignals*; that is, by flags hoiſted on certain parts of the ſhips, and by firing of guns.

EUGEN. Theſe ſignals muſt be then very numerous; how do they contrive not to miſtake one for another?

ERAST. They are all ſettled before hand, and wrote down; and an officer on board each ſhip is appointed to explain them. In ſhort, a mariner is ſo well acquainted with all the buſineſs of navigation, that there are few miſtakes, but what are wilful.

DISCOURSE IX.

ON THE COURTS OF LAW AND THEIR OFFICERS.

ERAST. HAVE you, my dear Eugenius, a right comprehenſion of the courts of Law?

EUGEN. Very far from it; it would give me pleaſure to have them properly explained.

ERAST. I ſhall not enter into a minute detail of them; but content myſelf with ſaying only ſo much as will give you a general idea of the principal of them, which are four; (for there are ſeveral that will be unneceſſary to burthen your memory with) we will begin with the loweſt.

The firſt then is the *Court of Common Pleas*, calculated to redreſs injuries, committed by one man upon another, in any part of the kingdom. It was eſtabliſhed in Weſtminſter Hall by King John, in 1216, where it has continued ever ſince. The Judges of this Court are four in number; the Chief Juſtice of the Common Pleas, and three *puiſne*, or Under Judges, who

fit every day in Term time, to here and determine all matters of law, arising in civil causes, real or personal.

EUGEN. What is meant by civil causes?

ERAST. By *civil causes* is meant all infringements upon property, carried on or prosecuted by the person injured; in contradistinction to *criminal causes*, which are considered as breaches of the peace, and though commenced by the party aggrieved, are carried on in the King's name, as the chief magistrate and enforcer of the Laws.

The *Court of King's Bench* is the next (so called, because the King used to set there in person) and is the Supreme Court of Common Law, in the kingdom. This has also four Judges, a Chief Justice, and three *puisne* ones.

EUGEN. Did the King sit in that Court as a Judge?

ERAST. He sat there, as he is supposed to do now; but was not empowered to determine any cause, but by the mouth of his Judges.

EUGEN. What is the authority of that Court?

ERAST. It has the superintendance of all Civil Corporations, commands Magistrates and others to do what their duty requires, protects the liberty of the people; hears and determines both in criminal and civil causes, and is a Court to which we may appeal against all determinations of the Court of Common Pleas, and other inferior Courts?

EUGEN. You mentioned Common Law, what is understood by this?

ERAST. *Common Law* implies whatever has been customary throughout the kingdom itself; and the term is used to distinguish it from those Laws established by Act of Parliament, and which are therefore called *Statute* Law.

There is another principal Court of Law, called the *Court of Exchequer*, which is a Court of Equity too, and was established originally to recover debts due to the King: people may, however, apply to this Court for redress in such grievances, as they generally apply to the Court of Chancery for. There are four Judges also of this Court, called Barons of the Exchequer; a Lord Chief Baron, and three others.

But the fourth and last, is the high *Court of Chancery*, the most important of all in matters of civil property. Here the Lord Chancellor sits as Judge, and determines the matter by his own decree; whereas, in the Courts of King's Bench and Common Pleas, the matter is heard and determined by a Jury of twelve men. But if a man thinks himself aggrieved, even by a decree of the Chancellor, in the Court of Chancery, he may

may refer his cauſe to the Houſe of Lords, where it may be reheard.

EUGEN. What is it you mean by a *Jury* of twelve men?

ERAST. This is eſteemed one of the greateſt privileges of a Britiſh ſubject, that of being tried, or having his cauſe determined by twelve indifferent perſons, choſen by him out of forty-eight reſpectable men, of his own county, who are ſummoned for that purpoſe; by which means the deciſion is not left to the determination of the Judge alone, who might poſſibly be thought partial.

EUGEN. I think you ſaid the Court of King's Bench had the ſuperintendance of all Civil Corporations; I wiſh to know the nature of a *Corporation*.

ERAST. *Corporation* are bodies of men united, by a Charter or Privilege from the Crown, for the purpoſe of protecting their own rights, or the rights of the Community to which they belong. They are empowered to make certain laws of regulation among themſelves, and to enforce the execution of them, if they be not contrary to the laws of the land. Cities and all Borough-towns that ſend members to Parliament, are towns corporate or little republicks, and the Mayor and Aldermen of ſuch corporate bodies are generally Magiſtrates, within the limits of the Corporation.

The Corporation of the city of London, like that of other towns, conſiſts of three branches. The Lord Mayor, Aldermen, and Common Council; in imitation of King, Lords and Commons. The City is divided into twelve wards, and each ward elects an Alderman and a certain number of Common Council; and thus between them, the buſineſs of the Corporation is adjuſted.

EUGEN. Why is the Mayor of London called Lord-Mayor?

ERAST. By a particular privilege, the Mayors of London, York, and Dublin, have the title of Lord for the year they ſerve; which the Mayors of other towns have not.

EUGEN. What are thoſe Courts that are held in the Country, I mean the *Aſſizes*?

ERAST. They are a kind of Aſſiſtant Courts, ſent by the King's Special Commiſſion twice a year all round the King's dominions. There buſineſs is to try, by a Jury of the reſpective counties, ſuch cauſes as muſt otherwiſe be brought up to Weſtminſter. Thus for the eaſe of the ſubject, juſtice is brought home to every man's door; diſputed facts are tried, if required

ed, in the county, by neighbours; and criminals are proſecuted, where the witneſſes are near at hand to attend.

EUGEN. Are there no other Courts of conſequence?

ERAST. Yes. The *Court of Admiralty* is one, at which the Lord High Admiral or his Deputy preſides. This Court is held three or four times a year at the Old Bailey, in London, and one of the Judges generally acts as the Lord Admiral's deputy. It tries all offences committed on the ſeas, or in parts out of the reach of the Common Law Courts.

There are Courts alſo for trying Eccleſiaſtical cauſes, and there is the Prerogative Court for the trial of wills; the Judge of which is appointed by the Archbiſhop of Canterbury.

EUGEN. Now you mentioned wills; ſhall I trouble you to tell me the office of an Executor.

ERAST. The *Executor* is generally ſome friend to the deceaſed, appointed by him, in his will, to execute what is there directed; to diſpoſe of the effects, and diſtribute the property, according to the will of the teſtator.

EUGEN. Suppoſe he does not chuſe to undertake it; what is then done?

ERAST. The next of kin, in ſuch caſe, will adminiſter, that is, apply to the Biſhops Court, and take out what is called *Letters of Adminiſtration*, which are granted by the Biſhop for that purpoſe, and who will then take care that the tenor of the will is properly complyed with. But, to go on. Beſides the Courts I have mentioned, there are little Courts in almoſt every county town throughout England, called *Courts of Conſcience*, for the recovery of debts under forty ſhillings.

EUGEN. Who are the principal people employed in Courts of Law?

ERAST. The three chief parties on a trial are the *Plaintiff* that is, the complainant; the *Defendant*, or the party complained againſt, and the *Judge*; but in the principal Courts, there are Attornies and Counſel, as Aſſiſtants.

EUGEN. What is the office of an Attorney?

ERAST. An *Attorney at Law*, in civil Courts, is, as the *Proctor* in the Eccleſiaſtical Courts, a perſon whom the Plaintiff or Defendant appoints to appear for him, and manage and conduct his cauſe. Theſe Attornies are now formed into a regular body, and when admitted to the execution of their office by the Courts of Weſtminſter Hall, are officers of thoſe Courts who admit them, and can practiſe in no other.

Of Counſel there are two degrees, Barriſter and Serjeants. *Barriſters*, after they have been admitted five years in any of the

the Inns of Court, ſuch as the Temple, Lincoln's Inn, &c. that is, after five years ſtanding, are called to the bar; and after ſixteen years ſtanding, they may be called to the degree of *Serjeants*. The Judges are always admitted Serjeants, before they are made Judges. Out of theſe Barriſters or Serjeants, the King's Counſel are uſually ſelected, the two principal of whom are called his Attorney and Solicitor-General, who are always Members of Parliament.

EUGEN. Have the *King's Counſel* any particular privilege?

ERAST. They are employed always in Crown cauſes, but can be employed in no cauſe againſt the Crown, without ſpecial Licence. They are heard always before other Counſel, and even before Serjeants.

EUGEN. Is merit in this profeſſion ever the means of promotion?

ERAST. It ſeldom is in the church, and ſeldom in the army, but almoſt always here; they muſt have able men, and good ſpeakers for Judges, and for Attorney and Solicitor-General; but of two able men, he who has moſt intereſt, is commonly preferred. From common Barriſters, they are promoted to be King's Counſel, and from King's Counſel, generally to be Maſters in Chancery, and Judges. Such of the Counſel, as are appointed to be Solicitor and Attorney-General to the King, generally come to be Chief Juſtices, or Lord Chancellor. The Solicitor General, is commonly promoted to the office of Attorney General, and thence to be either Chief Juſtice, or Lord Chancellor, which ſeldom fails to procure him a peerage. For the Lord Chancellor does not uſually continue long in office.

EUGEN. Was I to chuſe my profeſſion then, it ſhould be that of a Barriſter.

ERAST. You muſt be firſt a man of abilities, and a good Orator; for without theſe, a Counſel makes but a poor figure, and he may never be heard of, as long as he lives; but if he is a ſenſible man, a good Lawyer, and a good Orator, from being at the Bar, he may get into Parliament; and there, by his eloquence, may carry every thing before him, and arrive at the higheſt honours.

DISCOURSE X.

ON SUNDRY USEFUL SUBJECTS.

EUGEN. BY the benefit, Sir, of your inſtruction, I think, I am pretty well maſter of almoſt every thing neceſſary to be learned by a young man coming into the world; but there are two or three ſubjects which I am ſtill ignorant of, and of which I am very deſirous of ſome little account; and that I may not forget them, I have minuted them down on a ſlip of paper. Will you give me leave to mention them?

ERAST. There is one principal part of inſtruction, as neceſſary to youth, as any I have mentioned; which, in our late Diſcourſes I have not yet touched upon. That is the art of politeneſs, and of rendering ourſelves agreeable to the world, and the art of knowing and living in that world: but as I have put together every requiſite inſtruction upon that head, and publiſhed them under the title of PRINCIPLES OF POLITENESS, AND THE ART OF KNOWING THE WORLD; I will refer you to that book. At preſent let me hear the ſubjects you wiſh to have explained.

EUGEN. They are as follow. The nature of Magna Charta, the Habeas Corpus Bill, the Navigation Act, Naturalization, Morgages, Patents, and Paſſports.

ERAST. It is very proper you ſhould underſtand them all, and I will explain them to you, one after the other. *Magna Charta* is the great charter of liberty which the barons, that is, the nobility of this country, being at war with King John, compelled him to ſign, in the year 1215. Under all deſpotic governments, the king not only makes free with the purſes of his ſubjects, but alſo with their perſons; that is, will not only take away their property when he has occaſion for it, but will impriſon them at his pleaſure. By ſigning this charter, king John renounced for ever, in the name of the kings of this country, all ſuch arbitrary meaſures, and acquieſced with ſuch terms as to this day have ſecured the liberties of the ſubject. The *Habeas Corpus bill,* an act paſſed in the reign of king Charles II. is one of the glorious conſequences of this great charter.

EUGEN. I wiſh you would explain it.

ERAST.

ERAST. By virtue of this act of parliament, no man can be impriſoned without knowing the cauſe of ſuch impriſonment, and having the caſe fairly argued in a court of juſtice. In all illegal confinements, the priſoner may have a writ of Habeas Corpus, directed to the perſon detaining him, and requiring him to take him before a court, or before a judge, within twenty days of the writ being delivered; if a judge refuſes to grant ſuch a writ, he forfeits 500l. to the priſoner; if the keeper of a priſon refuſes to obey, he forfeits 100l. for the firſt offence, and 200l. for the ſecond. If when his caſe is argued, he be acquitted, he cannot be impriſoned again for the ſame offence.

EUGEN. This certainly is but juſt.

ERAST. It is however what no country but this can boaſt of. What is your next queſtion?

EUGEN. The *Navigation Act*.

ERAST. Great Britain being an iſland, its whole war-like ſtrength depends upon its marine, or its power by ſea. As a nurſery for ſeamen, therefore, the fiſheries were eſtabliſhed, and every encouragement is given to foreign commerce: and with the ſame view, the navigation act was paſſed, during the republican government of this kingdom, when the parliament had put king Charles to death. By this act, no merchandize can be imported into England, but in Engliſh ſhips of which the maſter, and three-fourths of the crew, muſt be Engliſh ſubjects; except it be in the ſhips of that European country, of which the merchandize is the growth or manufacture.

EUGEN. Why was this exception made?

ERAST. To encourage foreigners to trade with us, for it would have been hard to have obliged them to hire Engliſh veſſels to bring here the goods of their own country. All we wiſhed to prevent was, that no other nation ſhould be the carriers of our merchandize: it was America chiefly we had an eye to, and the people there, before their independence, could ſend nothing here but in Engliſh veſſels.—What is your next queſtion?

EUGEN. The nature of *Naturalization*.

ERAST. To naturalize a man is to give him the privilege of a ſubject born in this kingdom. Neither a Jew nor a foreigner can purchaſe an eſtate in this country, nor inherit one from his anceſtors: but when he is naturalized, he can; and foreigners pay more duties on imports and exports than natural born ſubjects.

EUGEN. Can all be naturalized that pleaſe?

ERAST. Yes; if they chuſe to be at the expence of an act of parliament; which they cannot be without receiving the ſacrament

ſacrament according to the Church of England, and taking the oaths of ſupremacy and allegiance.

EUGEN. What are theſe oaths?

ERAST. By the oath of allegiance, the man ſwears loyalty and fidelity to his King; and by the oath of ſupremacy, he abjures the Pope, and acknowledges the King to be the head of the Church.

EUGEN. What is the expence of an act of parliament?

ERAST. About 300l. To encourage the Jews, who are a very trading people, to ſettle with us in preference to other countries, ſome years ago a general naturalization bill was paſſed to reach to all under certain reſtrictions; but the people of England were ſo averſe to it, that had not the parliament immediately repealed it, they would have knocked the Jews on the head. They went ſo far as to kill one or two at Northampton.

EUGEN. The other things I wiſh to know are Mortgages, Patents, and Paſſports.

ERAST. *Paſſports* are letters of ſafe conduct, granted under the King's ſeal to ſubjects of a foreign power, with whom we are at war; for without ſuch a paſſport, they cannot paſs ſafely in this country from place to place, nor can they convey their merchandize at ſea, from port to port, without its being liable to be ſeized.

Patents are excluſive privileges granted by the King to the author of any new invention, to have the ſole manufacturing and vending of the ſaid invention for fourteen years.

EUGEN. Can any one obtain a Patent?

ERAST. Any one that applies for it, on his ſwearing that he is the original inventor. But it is in the breaſt of the King to refuſe it, if he thinks proper.

EUGEN. What is the expence of obtaining one?

ERAST. About fourſcore pounds.

EUGEN. Now, Sir, for Mortgages, and I will make my bow.

ERAST. A *Mortgage* is, when a man borrows of another a certain ſum of money, and grants him an eſtate; on condition that if he repays the money on a certain fixed day, the perſon holding the eſtate ſhall return it to its former owner. The perſon borrowing the money is called the *Mortgagor*, and the perſon lending it, the *Mortgagee*. There is another article which you have not enquired about, but which is equally neceſſary for you to know.

EUGEN. What is that, Sir?

ERAST.

ERAST. The nature of the *Mortmain Act*. When Popery was the eſtabliſhed religion of this country, it was cuſtomary for the Monks to perſuade perſons on their death-beds, by alarming arguments, to leave part if not the whole, of their property, to the convent to which they belonged; and they ſo often ſucceeded, as to become proprietors of very conſiderable eſtates, which were thus perpetually inherent in one *dead hand*. To prevent this, many laws, from time to time, have been made; and no perſon now can leave, by will, any ſum of money to a charitable uſe; unleſs it be bequeathed and enrolled in Chancery twelve months before the death of the teſtator.

EUGEN. Accept my beſt thanks for the information you have given me, and you ſhall ſee that I will profit by it.

ERAST. Do this, my dear Eugenius, and I am amply gratified; but there are two ſubjects ſtill to diſcourſe of equally important: I mean thoſe of Sacred and Engliſh Hiſtory, which we will at ſome future time, enter upon in their turn.

DIS-

DISCOURSE XI.

An HISTORICAL SKETCH of RELIGION and the JEWISH NATION, from the FALL of MAN to the BIRTH of the MESSIAH.

ERASTUS AND EUGENIUS.

EAST. IN one of our conferences, I think I told you that all mankind from Adam until now, have received the benefit of the death and paſſion of our Redeemer. Of courſe, our religion has been the ſame from the beginning of the world. Men have ever acknowledged the ſame God as the Creator, and the ſame Chriſt, as the Saviour of the world. But this acknowledgment was not ſufficient to ſave mankind, before the coming of out Saviour. Men found it neceſſary to practiſe *natural* religion, before the introduction of *revealed*; that is to ſay, to ſubmit to the principles of right and equity, which God had engraved upon their hearts, before he thought proper to give them any directions on that head. They did as they would be done by, and acted in conformity to conſcience and to reaſon. Such was the religion of Adam and his poſterity. To render it however more venerable, and teſtify their dependance on the ſovereign majeſty of God, they made uſe of ceremonies, and an outward form of worſhip; they erected altars and ſacrificed, on thoſe altars, certain animals and fruits of the earth, as emblematical of the great ſacrifice of Jeſus Chriſt in after-times. *Then* the diſtinction of prieſt and people was unknown. Till the time of Moſes, all men were prieſts, and every one offered to the Lord, the humble homage of his dependance and his gratitude.

EUGEN. The hiſtory of the firſt families on earth muſt be very intereſting. I ſhould like to know ſomething of them.

ERAST

ERAST. I will endeavour to gratify you in this particular; ſhall not, however, enter minutely into every little incident attendant on this hiſtory, I ſhall give you only the great outlines of the progreſs of that religion which it pleaſed the Creator to eſtabliſh among men. To aſſiſt your memory in this, it will be neceſſary to divide the time into ſix periods, th t you may not confound one age with another.

The *firſt* period then ſhall contain a view of the principal events that occurred from the creation of the world, to the deluge, or its deſtruction by water.

The *ſecond* ſhall give you an idea of the hiſtory of mankind from the deluge, to the calling of Abraham, who was the father of the Jewiſh nation.

The *third* will ſhew you the progreſs of the Jews to their entrance into the land of Canaan, the land which God allotted for their inheritance.

The *fourth* will lay before you the various revolutions that took place in this riſing nation, to the time of their moſt flouriſhing ſtate, when Solomon built his temple.

The *fifth* ſhall begin with the captivity of Babylon, whoſe people merited ſlavery by their crimes; and

The *ſixth* will repreſent to you the ſtate of the ſame people, from the time they recovered their freedom, under the reign of Cyrus king of Perſia, till the birth of Chriſt.

THE FIRST EPOCH.

1. The firſt then of the ſix epochs or periods is, that which begins with the world and ends with the deluge, and comprehends the occurrences of 1656 years, that is to ſay, from Adam to Noah.

Not long after the fall of our firſt parents, they had two ſons, CAIN and ABEL. The diſpoſitions of theſe two brothers were of a contrary caſt. Cain was of an avaricious, proud, imperious turn of mind, whereas Abel was all meekneſs, humility, and generoſity; now as the ſacrifices, or homage offered to God, by the one, was more acceptable to him, than thoſe of the other, it occaſioned ſuch a jealouſy and hatred in Cain, that he ſought an opportunity to murder his brother.

The death of Abel armed the vengeance of the Lord againſt his murderer, and God to puniſh him, gave him over to the bittereſt remorſe. A man's conſcience, when keen, is a ſufficient puniſhment for almoſt any crime. To this conſcience Cain was committed, and we are told that his ſin ſo afflicted

him that it was "more than he was able to bear." He was driven out from ſociety, and thus agitated by his fears, ſat about building the firſt city, as an aſylum from the hatred and perſecution of mankind.

Adam was conſoled for the loſs of Abel and the depravity of Cain, by the birth of Seth, who was the ſecond patriarch, or head of a family, before the deluge.

The family of this man was virtuous and religious, whilſt that of Cain was the contrary; and it was not till the time of Enos, the third patriarch and ſon of Seth, that the true worſhip of God took place in the family of Cain. This was about 325 years after the creation.

The great great grandſon of Enos, was Enoch the father of Methuſelah, he who was the longeſt liver, and died at the age of 969. This Enoch was taken up into heaven in a miraculous manner, ſoon after the death of Adam, who dying, at the age of 930, plunged mankind into a general mourning.

The death of Adam, the taking up of Enoch, and the old age of the other patriarchs, who till now, ſeemed to have kept men within certain bounds, gave a looſe to univerſal corruption. Nothing could check it. The virtuous fell in with the depravity of the vicious; in a word, impiety grew to ſuch an exceſs, that God, in equity of judgment, determined to extirpate this criminal race of men from the earth.

Among the whole there was only one good man. This was the patriarch Noah, the grandſon of Methuſelah and of the tenth generation from Adam, by his ſon Seth; to him God was pleaſed to reveal his deſign of deſtroying the world by a univerſal deluge, and that 120 years before it happened. In order to ſave this man and his family, he directed him to build a large veſſel, which we call an *Ark*.

During this interval, Noah denounced to ſinners the terrible event that threatened them; but, they ſhut their ears to his ſalutary admonitions, and laughed at the dreadful account he held forth to them, till the horrible event took place. Noah alone, his wife, his three ſons and their wives, with a male and female of every animal, then living, were reſerved to re-people, and reſtock the earth. This happened in the year of the world 1656, when Noah was about 600 years old.

EUGEN. I have heard the long lives of people living before the flood diſputed, and that which we call a year, was a period of much ſhorter duration.

ERAST. Such things *have* been advanced, but merely on conjecture. In the early ages of the world, when families on the

the earth were few, it was neceſſary, or at leaſt not attended with any inconvenience, that men ſhould live and beget children for eight or nine hundred years, in order to people the globe; but, was mankind to live as long now, it is evident from the populouſneſs of every country, that the earth would be over-ſtocked, and not large enough to provide for mankind. On this account, Providence has wiſely ſhortened our days and ordered that, there ſhall be no more inhabitants than the earth is capable of maintaining. Beſides, God might then have thought proper to extend the lives of men to a very great age, in order to hand down to poſterity the wonders of his power and goodneſs; which, as printing was then unknown, could not otherwiſe be done than by tradition.

The ten patriarchs, that lived before the flood, namely, Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuſelah, Lamech, and Noah, (each of which was the ſon of the perſon preceding him,) were the depoſitaries of the holy law, before it was publiſhed on Mount Sinai; and of theſe ten, Adam lived 56 years after Lamech was born, and Lamech lived till Noah was 595 years old, that is, till within ſix years of the deluge; and as Noah lived 350 years afterwards, it is plain, that the hiſtory of above 2000 years was within the memory of three perſons; the account given therefore by theſe three men, corroborating the aſſertions of the other ſeven patriarchs, leave no room to doubt the veracity of their traditions.

So again of the ten patriarchs after the flood. Shem, the firſt patriarch, the ſon of Noah, lived 150 years after the birth of Abraham the tenth patriarch, whoſe ſon Iſaac was a cotemporary to Levi, the father, or grandfather of Moſes. Hence it follows, that Moſes wrote nothing but what was in the memory of man; ſince he was not more than four or five generations removed from Abraham; and, Abraham being alive with many who had ſeen Noah and the deluge, and Noah with many that had ſeen Adam and the firſt ages of the world; it follows, that Adam could not be unknown to Noah and his ſon Shem, nor theſe, to Abraham or Jacob; nor Jacob to Moſes; particularly at a time, when this tradition concerned their own family, and was the only hiſtory fathers could teach their children.

Eugen. I have followed you, Sir, with attention, and ſee clearly that the hiſtory of the firſt ages of the world, have paſſed through too few hands to be altered in the days of Moſes; not above ſeven or eight perſons from Adam to Moſes, a period of near 2500 years.——But, Sir, there is a new difficulty which ſtrikes me, and which I wiſh to have cleared up, and that

is, how ſo great a multitude of animals, as two of each ſpecies, which covered the earth, could be contained in the ark, ſo long as a year; which I underſtand the deluge continued?

ERAST. In the firſt place, it muſt be conſidered, that, according to the dimenſions of the ark given us in ſcripture, it was four times as large as a firſt-rate man of war, which is capable of containing ſeven or eight hundred men, with as many troops, with neceſſary proviſion for ſix months, and at the ſame time loaded with rigging, one hundred pieces of heavy cannon, and their proper ammunition; whereas, in the ark, were only eight perſons, beſides the animals and their proviſions for a year.

In the next place, it muſt be underſtood, that the original ſpecies of animals were not ſo numerous as have been thought. All the ſpecies of dogs, for example, may have ariſen from one ſpecies, as all the ſpecies of pears may have ſprung from the firſt pear-tree; or the different ſpecies of men from the ſame original.

EUGEN. But, Sir, is it natural to conclude that men of different complexions, white, ſwarthy, copper-coloured and black, ſprung from the ſame ſtock?

ERAST. Yes. Our exterior varieties are ſubject to change. We no way reſemble the ancient Britons of this country. This race of people has ceaſed by mixing with others. The Arabians, who lived a long time in Spain, and who were originally of a black caſt, have now retired to Morocco and Tunis. The natives of the weſtern part of Africa are *blacker* than they formerly were, thoſe about Tunis, *whiter*. Where there is no mixture of people, the ſame colour has continued, but one alteration is ſufficient to deſtroy our concluſion, that men of different complexions *muſt* ſpring from different ſtocks.

No animal produced by two animals of a different kind, ever breeds: that is, mongrels never perpetuate their ſpecies; but, a bitch produced by a greyhound and a tarrier will have young; of courſe, a greyhound and a tarrier are, in fact, of the ſame ſpecies: we may ſay the ſame of a negro-woman and a white man. But let us continue the hiſtory of religion.

THE SECOND EPOCH.

Soon after the deluge, change of living, and *animal* food being ſubſtituted in the room of *vegetable*, with other cauſes, brought on a decreaſe in length of life. Some precepts were given to Noah; the confuſion of tongues happened at the tower of

of Bable, in the year of the world 1878, which was the firſt monument of the pride and wickedneſs of men; and the allotment of diſtrict to the three children of Noah, was the firſt diſtribution of land.

An account of theſe firſt three founders of nations is ſtill preſerved. From Japhet, the eldeſt ſon of Noah, ſprung the inhabitants of the north of Europe and Aſia, as well as thoſe of the weſt; from Shem, came the people of the eaſt, as alſo the Jews; and, from Ham, and his ſon Canaan, deſcended the Canaanites, Philiſtines, Egyptians, and the ancient poſſeſſors of Africa.

A little after this firſt diviſion of territory, that is in about 1879 of the world, Nimrod, a man of ſavage diſpoſition, became the firſt of conquerors, and eſtabliſhed his kingdom at Babylon. He was the father of Ninus, who founded the Aſſyrian monarchy.

Every thing had a beginning; there is no hiſtory ſo ancient, that has not veſtiges of the infancy of the world. We have ſeen laws eſtabliſhed, manners become poliſhed, and empires formed; men have riſen by degrees from a ſtate of ignorance; experience has improved them, and arts have multiplied and grown to perfection under their hands. In proportion as mankind increaſed, mountains were paſſed, rivers and ſeas were traverſed, and new habitations were eſtabliſhed.

The earth, which in the beginning was merely an immenſe foreſt, took on a new form. Wood, grubbed up, gave place to fields, to meadows, to villages and towns; men employed themſelves in taking animals, taming them and making them uſeful. Meeting with oppoſition, they firſt began their conteſt with wild beaſts. They next invented arms, then turned thoſe arms againſt each other, and took pride in war. Nimrod, the firſt warrior and the firſt conqueror, is called in ſcripture, "a great hunter." Afterwards, men found out the art of cultivation; converted metals to their uſe, and turned every article in nature to ſome advantage.

But though men enriched ſociety by the invention and improvement of arts, they, on the other hand, diſhonoured it by the greateſt exceſſes; till, in the end, they drew upon them the vengeance of the Lord. In vain did the world, ſtill dripping, as it were, with the waters of the deluge, in vain did the overthrow of nature, ſtill preſent dreadful monuments of the juſtice of an irritated Creator. The knowledge of a Supreme Being was effaced from the memory of man; ancient traditions were obſcured and forgotten, and fables took their place. Inſtead of

paying the tribute of adoration to the *Moſt-High* which was due from all that breathed, they proſtituted a ſacrilegious incenſe to animals, and by an inconceivable depravity, even kings fell down before them and worſhipped them. Scarce was found a family faithful to the God of Adam and of Noah; inſomuch, that the Father of Nature, weary of threatning, waiting, and puniſhing, abandoned mankind and left them to their perverſeneſs—Such was the unhappy progreſs of ſin, in the ſhort ſpace of 426 years, the duration of this ſecond epoch.

EUGEN. What became then, Sir, of the true religion? Did God, in anger, deprive men of it?

ERAST. No. The word of the Lord is irrevocable, and a certain effect always follows his promiſe. Had he attended only to the ſin of our fore-fathers, he would doubtleſs have deſtroyed that wicked race; but his mercy kept pace with his juſtice, and a proſpect of the future merits of the Redeemer, which he had announced to the world, called back his clemency, and induced him to forbearance.

THE THIRD EPOCH.

In the midſt of theſe crimes which ſullied the world, God, ever watchful for the preſervation of religion, perceived one juſt man of the family of Shem, and through him determined to ſeparate the true worſhippers, from the reſt of mankind. This was Abraham, and he was choſen to be the ſtock and father of the faithful. This was in the year of the world 2108.

The Moſt-High called him into a country inhabited by the poſterity of Canaan, determining to eſtabliſh there his worſhip and the children of this patriarch; whom he had reſolved to multiply as the ſtars of heaven, and the ſand of the ſea. To the promiſe he made him of giving this land to his deſcendants, he added a more illuſtrious good, namely, that great bleſſing he beſtowed, through him, on all the human race; for, of Abraham's family Jeſus Chriſt was born.

From Jacob, the grandſon of Abraham, and whom Iſaac his father bleſſed, in preference to his elder brother Eſau, (thus executing the will of God, though he was apparently deceived into it), ſprang the Iſraelites or Jews, ſo called from *Iſrael*, the name given him from his wreſtling with an angel, in the year of the world 2296.

After the death of Jacob, (whoſe ſon, Joſeph, had made ſuch a figure in the court of Pharaoh, king of Egypt, and the adminiſtration of his government,) the houſe of Abraham became a great

great people, and multiplied ſo prodigiouſly, as to excite the jealouſy of the Egyptians. The Iſraelites or Hebrews faithful to their God, were in the very centre of the moſt monſtrous and abſurd idolatry, unjuſtly hated, and unmercifully perſecuted. But the Lord raiſed up Moſes, as their protector and deliverer; having ſaved him from the waters of the Nile, where, by an order of the king, all the male children of the Iſraelites were thrown, with a deſign to defeat a propheſy, that one ſhould then be born, that ſhould reſcue the Iſraelites from their ſervitude. From the waters of the Nile, to which Moſes, then an infant, was committed, in the year of the world 2464, he fell under the notice of Pharaoh's daughter, there walking, who reſcued him from a watry grave, and brought him up as her own ſon.

For forty years, Moſes deſpiſed the riches of the court of Egypt; and, moved with the diſtreſſes of his brother Iſraelites, whom Pharaoh continued to perſecute, combated every danger to comfort them. But they, far from profiting by his zeal and reſolution, expoſed themſelves to the fury of Pharaoh, who was determined on their ruin. Moſes ſaved himſelf by flight; he fled into Arabia, where he paſſed forty years as a ſhepherd; at the end of which time, he ſaw the burning buſh, from the midſt of which, God ſpake to him, and directed him to return to Egypt, and free his brethren from their ſlavery.

The pains he took to effect this, his remonſtrances with Pharaoh, his puniſhment of that king, by bringing on his country the many plagues it endured, his conducting the Iſraelites acroſs the red-ſea; where the waters miraculouſly divided to the right and left, to ſuffer them to paſs through, and united again; to drown Pharaoh and all his hoſt attempting to follow them, in order to force them back; you are too well acquainted with, to need a repetition here. All that is neceſſary to know is, that Moſes, through the interference of God, became the deliverer of the Jewiſh nation, after two ages of ſervitude, and 430 years after the calling of Abraham. This was in the year of the world 2544; or, 1510 years before the birth of Chriſt.

THE FOURTH EPOCH.

God having freed his people from the tyranny of the Egyptians, to conduct them to a land which he promiſed to their fathers; laid down the law which he would have them to follow.

In the journey of theſe Iſraelites (in number 600,000, beſides old men, women, and children) God provided for them miraculouſly; he rained down manna, a kind of bread, from Heaven

and water guſhed out from rocks, at the command of their leader; nor did their cloaths wear out, but fitted them and their children during their whole journey, which took up the ſpace of forty years.

They no ſooner had paſſed the red-ſea, and were free from the purſuit of the Egyptians, than God directed Moſes to aſcend Mount Sinai occaſionally, (the Iſraelites continuing at the foot of it,) where he delivered into his hands two tables of ſtone, on which he had engraved the decalogue, or ten commandments; and, at times, gave him ſuch other inſtructions as he thought neceſſary. This decalogue was by no means a new law, but that which God had written in the hearts of all men, long before; it containing only the firſt principles of man's duty to God and to his neighbour. His renewal of this law, and giving it in writing was becauſe the ignorance and paſſions of men had almoſt effaced it from their memory. In one of his viſits to the top of Sinai, he continued forty days, during which the Iſraelites murmured, and fancying Moſes had deſerted them, made a golden calf and fell down and worſhipped it. Moſes, on his return, to puniſh the guilty, called the children of Levi and ordered them to put the idolaters to death; which they did to the number of three thouſand.

After God had delivered the commandments to Moſes, he gave him other precepts, which he was to conſider as an explanation of the written law. He ordered him to build a temple or tabernacle to depoſite this law in; to erect an altar and eſtabliſh a prieſthood. To this office Moſes appointed his brother Aaron. Thus did God eſtabliſh ceremonies and an outward form of worſhip; and the Levites, the grand-children of Jacob by their father Levi, were conſecrated to ſerve at the altars.

After theſe great eſtabliſhments they purſued their journey into the deſarts of Arabia. Before the completion of which Moſes died, and God appointed Joſhua his ſucceſſor, who ordered this hiſtory, which Moſes had begun, to be continued.

EUGEN. And where is this hiſtory to be found?

ERAST. The hiſtory which Moſes wrote is contained in the five books of *Geneſis*, *Exodus*, *Leviticus*, *Numbers*, and *Deuteronomy*, called the *Pentateuch*, and which comprize the inſtitution of religion. *Geneſis*, contains the hiſtory of the world, from the creation to the death of Joſeph, a ſpace of 2369 years; *Exodus* comprehends the hiſtory of the Jews, from the death of Joſeph, to the building of the tabernacle, an interval of 145 years; *Leviticus* unfolds the adminiſtration of the Levites; Moſes here treats of the ceremonies of the jewiſh religion, the different

different ſort of ſacrifices and other things. In *Numbers*, we have what happened to God's people in the ſpace of ſix weeks only. In *Deuteronomy*, Moſes gives a recapitulation of the law to thoſe whoſe fathers died in paſſing the deſarts, and relates every thing that happened from their leaving Egypt till that time. The ſubſequent books, continued, by order of Joſhua, are the books of *Joſhua*, the books of *Judges*, *Samuel*, and of the *Kings*.

After the death of Moſes, God multiplied his favours upon his choſen people. Docile to the voice of Joſhua, as the *red-ſea* had divided in obedience to the command of Moſes, the river Jordan divided and preſented them a paſſage alſo. Every thing fled at the approach of the Hebrew general; all oppoſition fel before him, and the land of Canaan became the property of theſe new comers. Ramparts of towns fell miraculouſly at the ſound of their trumpets; the ſun ſuſpended his courſe to enable them to complete their victories; and, the powerful hand of the Maſter of Nature was ſeen in every ſtep they took.

EUGEN. Without the interfering hand of Providence, i would have been impoſſible to have conducted on ſo great a multitude of people, through ſo many difficulties and for ſuch a length of time.

ERAST. You reaſon right. God you ſee *did* interfere. He compelled Pharaoh to let his people go, by repeated plagues or puniſhments on his country; he opened a paſſage for them through the red-ſea; deſtroyed their purſuers; ſhewed himſelf to them on Mount Sinai, gave them a written law; put to death thoſe who revolted, fed and clothed them miraculouſly; cleared the way before them; fought their battles; made the earth open, and ſwallow up the mutineers; and brought them, almoſt in ſpite of themſelves and the combined forces of the neighbouring ſtates, to the land he had promiſed to their anceſter Abraham.

EUGEN. How awfully wonderful is God in all his works

ERAST. When they reached Canaan, after a war of ſix years, almoſt all the promiſed land acknowledged the laws o the children of Jacob, divided among them by the direction of Joſhua. It was divided into twelve provinces, according to the number of the tribes; the tribe of Levi indeed had no part in the diviſion, becauſe God would have the Levites ſpread among all the tribes; that by their example and advice, they might keep up a ſpirit of religion among their brethren, and preſerve the worſhip of the true God, as a remembrance of his goodneſs.

The following table will ſhew you the ſucceſſion of the Patriarchs, and from whom they ſprung, each man below being the ſon of the one above him.

BEFORE THE FLOOD;

A Space of 1656 *Years.*

1. Adam, created 4004 before Chriſt, died 930.
2. Seth, third ſon of Adam, born 3874 before Chriſt, died, aged 912.
3. Enos, born 3769 before Chriſt, died, aged 905.
4. Cainan, born 3679 before Chriſt, died, aged 910.
5. Mahalaleel, born 3609 before Xt. died, aged 895.
6. Jared, born 3544 before Xt. died, aged 962.
7. Enoch, born 3382 before Xt. taken up into heaven, aged 365.
8. Methuſelah, born 3317 before Xt. died, aged 969.
9. Lamech, born 3130 before Xt. died, aged 777.
10. Noah, born 2948 before Xt. died, aged 950; 350 years after the flood.

AFTER THE FLOOD;

A Space of 352 *Years.*

11. Shem, the ſon of Noah, born 2446, died 1846 before Chriſt.
12. Arphaxad, born 2346, died 1908 before Chriſt.
13. Salah, born 2311, died 1878 before Chriſt.
14. Eber, born 2281, died 1817 before Chriſt.
15. Peleg, born 2247, died 2008 before Chriſt.
16. Reu, born 2217, died 1978 before Chriſt.
17. Seneg, born 2185, died 1955 before Chriſt.
18. Nahor, born 2155, died 2007 before Chriſt.
19. Terah, born 2126 before Xt. died, aged 225.
20. Abraham, born 1996 before Chriſt, died, aged 175.

Now, from Abraham, through King David, in a right line, ſprung Joſeph, the huſband of Mary, the mother of our Saviour. David was a lineal deſcendant of Abraham, fourteen generations removed, and Joſeph twenty-ſeven generations removed from David; ſo that Chriſt was only ſixty generations, from father to ſon, removed from Adam. This family, from Abraham, is traced in the firſt chapter of the Goſpel of Saint Matthew.

After the death of Joſhua, which happened ſoon after the eſtabliſhment of the Iſraelites in the land of Canaan, things went pretty ſmoothly on for a number of years. At times they forgot the goodneſs of God to them, and allied themſelves to their

their idolatrous neighbour; the conſequence of which was, the Lord threw them again into bondage. As often as they returned to their duty, the Lord was their friend and deliverer, and whenever they failed in that duty, they became ſlaves to ſome ſovereign power. In this ſtate they continued, with very little alteration, to the end of the fourth Epoch, and the reign of Solomon, ſon of David, their king, 480 years after their departure from Egypt, and 1012 years before the birth of Chriſt.

THE FIFTH EPOCH.

After the death of Solomon, which happened 975 years before Chriſt, the Iſraelites aſſembled, and choſe Rehoboam, the ſon of Solomon, their king; but the people under Jeroboam, applying to him for the redreſs of ſome grievances, and being harſhly denied, ten of the tribes revolted, and ſet up Jeroboam as king of Iſrael; whilſt Rehoboam reigned over the tribes of Judah and Benjamin, who preſerved the religion of Moſes, and continued in the faith of Abraham. To theſe the Levites joined themſelves. This faction, or diviſion of the kingdom of Iſrael, laſted 254 years.

The reign of Jeroboam, and his ſucceſſors, were, however, troubled; he experienced the diſpleaſure of Heaven; whilſt thoſe of Judah were particularly patronized. The revolting tribes felt the ſevere effects of war and famine; ſo that mothers were reduced even to the neceſſity of feeding upon their own children, and were delivered over to the tyranny and perſecution of their enemies; they were tranſported to Nineveh, and mixed with other nations; whereas, the other tribes continued under kings of the houſe of David, and were under the immediate protection of the Moſt High; and, one time in particular, being beſieged in Jeruſalem, by Sennacherib, king of Aſſyria, the Lord fought their cauſe, and, by an angel, in one night, ſlew 185,000 of the Aſſyrian army.—This was foretold by the prophet Iſaiah, ſome time before.

The people of Judah, however, fell, like thoſe of Iſrael, into idolatry, and became, in their turn, a prey to the Aſſyrian monarchy; being taken by Nebuchadnezzar, then king of Babylon, who deſtroyed the city of Jeruſalem, and laid waſte the magnificent temple which Solomon had built.

EUGEN. How many years was this after the diſcontinuance of the kingdom of Iſrael?

ERAST. One hundred and thirty four years; and 388 after the revolt of the ten tribes. Iſaiah, who predicted the fall of Jeruſalem, foretold, alſo, its glorious re-eſtabliſhment, under Cyrus, 200 years before it happened. Jeremiah, who pointed out the certain ruin of this ungrateful people, told them, however, that their thraldom would continue only ſeventy years.

Babylon was triumphant; but her affairs became afterwards diſordered, and the period, marked by the prophets, for the re-eſtabliſhment of Judah, arrived, amidſt theſe troubles. Cyrus appeared at the head of the Medes and Perſians; every thing gave way to this formidable conqueror; and the Jews once more recovered their freedom: they were permitted to return to their own country; and directed to rebuild the temple of Jeruſalem, with the utmoſt expedition. The number that returned, amounted to 42,360; beſides proſelytes, men-ſervants, and maid-ſervants, to the number of 7,337.

THE SIXTH EPOCH.

It was Zorobabel, of the tribe of Judah, and of the blood-royal, who brought back the captives. The temple was rebuilt, the walls of Jeruſalem new raiſed, and the people of Iſrael enjoyed a profound peace, under the kings of Perſia.

EUGEN. Is there no other book, in which the hiſtory of the Jews is related, but the Holy Bible?

ERAST. We have it there, that is, in the Bible, upon the moſt unqueſtionable authority; but, this hiſtory is alſo related in the works of Joſephus, a learned Jew, who wrote ſoon after the death of our Saviour; that is, in the year 40.

This peace, however, was, in ſome meaſure, interrupted by Alexander the Great, about 335 years before Chriſt; who, paſſing our of Europe, laid waſte the Perſian empire. Being on the march to Jeruſalem, in order to beſiege it, the high-prieſt put on his prieſtly habit, and, with a great number of people, clothed in veſtments, went out to meet him. As ſoon as Alexander ſaw the high-prieſt, he fell proſtrate before him, ſaying, that whilſt he was in Macedonia, a man appeared to him in the very ſame habit, and invited him into Aſia, promiſing to deliver the Perſian empire into his hands: and the high-prieſt ſhewing him the prophecy of Daniel, "that a Grecian "ſhould come, and deſtroy the Perſians," he was confirmed in the perſwaſion, that he himſelf was the man. This led him

him to reſpect the temple he deſigned to pillage and deſtroy, and to ſupport the Jews in their privileges. In ſhort, he ſubdued the Perſians, Darius was ſlain, and Alexander became univerſal monarch over the eaſtern world.

It was about this time, that is, about 277 years before Chriſt, that ſeventy Jews, diſtinguiſhed for their learning, were employed for Ptolemy, king of Egypt, with conſent of the nation, to tranſlate the Bible, from its original Hebrew into Greek. It is from theſe, called the *Septuagint* tranſlation. Hence the Jewiſh religion began to be known among the Gentiles; the temple of Jeruſalem was enriched with gifts, both from kings and people, and the Jews were reſpected every where.

Allured by the treaſures within the temple, Seleucus, king of Syria, ſent a perſon to bring it away. This man was ſtruck down by angels, and almoſt killed; but, at the prayers of the high-prieſt, ſoon after recovered.

Antiochus, however, who ſucceeded Seleucus, on the throne of Syria, conceived a deſign of deſtroying the Jewiſh nation, and dividing its wealth among his own people. He ſucceeded in his enterprize; ſacked the city, ſlew 40,000 of the inhabitants, took as many priſoners, pillaged the temple, and endeavoured to aboliſh the worſhip of God.

Matthias, and his ſon, Judas Maccabeus, oppoſed the violence of this tyrant; and, with a handful of ſoldiers, performed wonders, deſtroyed the army of Antiochus, and purified the temple, three years and an half after its profanation.

EUGEN. This ſurely was an interference of the Almighty.

ERAST. It certainly was. Antiochus ſoon after died a miſerable death. He was ſuddenly ſeized with a general putrefaction, ſo as to breed worms in all parts of him; and, on his death-bed, he admitted this to be a puniſhment, for the injury he had done to Jeruſalem.

After this the Jews became a flouriſhing nation; and continued ſo, with but few alterations or changes, till about 40 years before the birth of Chriſt; when Pompey, the Roman general, diſpoſſeſſed Antiochus, the laſt king of Syria, took Jeruſalem, and made the Jews tributary to the Romans.

The Romans now being abſolute maſters of this whole country, Herod an Idumean, was, by them, appointed king of Judea; and it was in Herods reign, that Jeſus Chriſt was born, 4004 years after the creation of the world.

EUGEN. What wonderful revolutions and changes have happened to one ſingle nation; and how uniformly did God continue to ſupport his choſen people, and carry on the cauſe of his religion!

A CURSORY

DISCOURSE XII.

A CURSORY VIEW OF ENGLISH HISTORY:

ERASTUS AND EUGENIUS.

ERAST. HAVING given you, my dear Eugenius, an account of Sacred Hiſtory, I will now endeavour to give you ſome light into that of our own country.

EUGEN. You will find me all attention.

ERAST. The Hiſtory of England may be divided into three periods. The firſt, from the commencement of our knowledge of this country, to its conqueſt, by the Normans: the ſecond, from the conqueſt, to the alteration of the conſtitution, by the beheading of King Charles; and the laſt, from King Charles's death to the preſent time.

Before the Romans entered this iſland, which was fifty years before the birth of Chriſt, the country was populous, and ſtored with great plenty of animals, ſavage and domeſtic. Towns were few; and houſes were meanly built, and ſcattered up and down. The ancient Britons lived upon milk and fleſh, procured by hunting, and went almoſt naked, painting their bodies with different colours; the only garments they wore, were the ſkins of beaſts, thrown over their ſhoulders, and tied round their waiſts.

EUGEN. Had they no ſort of government among them?

ERAST. What government they had, conſiſted of principalities, which united, in caſes of common danger, and choſe a leader, by general conſent. In ſhort, the people were little better than ſavages.

EUGEN. Had they no religion among them?

ERAST.

ERAST. They had a fraternity among them, known by the name of Druids, who were magiſtrates as well as prieſts; and who taught a morality, which principally conſiſted in juſtice, and fortitude; they lived in woods, and caverns, and hollow trees, and their food was acorns and wild berries.

It was in the ſpirit of conqueſt, that Julius Cæſar invaded this country, from Gaul, (now France) in order to add it to the Roman territories. He appeared off the coaſt of Suſſex; and, though the Britons made the braveſt oppoſition, made good his landing, and, in a very little time, completed his conqueſt; for the Britiſh forces laid down their arms, and acknowledged the Roman power. Julius Cæſar made no long ſtay in this iſland; but, having laid the Britons under tribute, returned to Gaul.

The ſecond expedition of the Romans, into Britain, was under Claudius, in the year 50. Caractacus, their King, made a brave defence; but was at laſt defeated, and taken priſoner. From this time, the Romans continued in Britain, and mixed with the natives; but their troubles at home obliging the Roman Emperor to call back his forces from this country, in the year 410, the Britons were once more left to themſelves; and ſuch were the diſſenſions of this people, among themſelves, that, forty years afterwards, they were driven to the neceſſity of applying to the Romans for relief, againſt the inroads of the Picts and Scots.

EUGEN. Who were theſe Picts?

ERAST. They were part of the natives of Britain, who had been driven by the Romans into the North of England; and who were always ravaging the Southern parts, whenever they had an opportunity.

EUGEN. Did the Romans afford them any ſuccour?

ERAST. None; they were too much engaged in quieting hoſtilities in their own country, to think of a people at ſo great a diſtance; the conſequence of which was, that the Britons invited over the Saxons who were then ſettled in Germany.

EUGEN. Were the Saxons as ſavage as the Britons?

ERAST. No; the Saxons were a more poliſhed people, but not ſo refined as the Romans; and they dreſſed with a degree of elegance. The women wore linen garments, trimmed, and ſtriped with purple; and their hair fell in ringlets on their ſhoulders; no part of their bodies was expoſed to the weather, but their faces, their arms, and their boſoms.

EUGEN. Did the Saxons come over?

ERAST. On this invitation, in the year 449, great numbers came to the aſſiſtance of the Britons, with Hengiſt and Horſa, two brothers, at their head. They marched, in conjunction with

with the Britiſh arms, againſt the Picts, and obliged them to retire into Scotland; and, finding themſelves very powerful, ſent over for more forces; turned their arms upon the Britons, and, in one century, ſubdued all England, and eſtabliſhed here ſeven different kingdoms, known by the name of the Saxon *Heptarchy*. This took place about 548.

EUGEN. What became of the Britons after this?

ERAST. Many went over to France, and ſettled in that part, now called Britanny; many of them fell, in a variety of engagements; many were maſſacred; and the few of ſpirit that remained, to eſcape the fury of their conquerors, retired to the mountainous parts of Wales and Cornwall. Such as choſe to continue among the Saxons, became ſlaves to this people; turning their hands to agriculture, and holding their lands at the will and pleaſure of their landlords. The children of theſe miſerable Britons, belonged to the ſoil they tilled, like the flocks or cattle on it, and were the property of their owners.

EUGEN. I preſume this is what is underſtood by *Villenage?*

ERAST. It is. A horrid cuſtom; originally borrowed from the Romans, and adopted by the Saxons, by vicious imitation. The Saxons now, finding no enemies to ſubdue, began to fight with each other. The Princes of the ſeven kingdoms, which they had erected, namely, *Kent*, *South*, *Weſt*, and *Eaſt Saxony*, *Northumberland*, *Eaſt Angles* and *Mercia*, began mutually to rival and envy each other; and, for the ſpace of above 200 years, all the miſery that ambition, treachery, or war, could bring upon a kingdom, was the conſequence of their animoſity; till, at laſt, in the year 800, Egbert, deſcended from the Weſt Saxon kings, partly by conqueſt, and partly by inheritance, became the firſt ſole monarch of England, the ſeven kingdoms being, in him, united into one.

EUGEN. It was called England, then, at that time?

ERAST. It then firſt took this name, to diſtinguiſh it from the principality of Wales, ſtill poſſeſſed by the ancient Britons; and from that part now called Scotland, poſſeſſed by the Picts and Scots.

No cuſtoms, truly Britiſh or Roman, were now to be ſeen. The language of the country, which had been either Latin or Celtic, was diſcontinued; and the Saxon, that is, Engliſh only, was ſpoken. The kingdom was divided into counties or ſhires, and the Engliſh, if compared to the naked Britons, at the invaſion of Cæſar, might be conſidered as polite Houſes, furniture, cloaths, and other luxuries, were as general then as at preſent. They

were

were only incapable of ſentimental pleaſure; all the learning of the times was centred in the clergy, who were over-run with ignorance and ſuperſtition.

EUGEN. Chriſtianity, I preſume, had not found a footing here?

ERAST. Auſtin, the Monk, had been ſent over by the Pope in 597, in order to preach Chriſtianity, and was made the firſt Archbiſhop of Canterbury. He made many converts, but this little improved their manners.

Egbert was ſcarce ſettled on his throne, when the whole kingdom was alarmed, by the approach of an unexpected enemy. A ſwarm of thoſe nations that poſſeſſed the countries bordering on the Baltic, began, under the names of Danes and Normans, to infeſt the weſtern coaſts of Europe, plundering thoſe very people, who, ſome centuries before, had invaded the places where they were now ſettled, and driven out the inhabitants. The Normans fell upon the northern coaſts of France; the Danes, on the ſouthern parts of England.

A. D. 832. The people of this iſland had been too much exhauſted, in civil war, to make much oppoſition. Some battles were fought, but the Danes kept their footing, fortified poſts and paſſages, and built caſtles, for their defence; of which there are many remains, at this day.

EUGEN. How did the Saxons reliſh this?

ERAST. The Danes and Saxons were originally from the ſame country; of courſe their ſimilitude of language, laws, and manners, ſoon produced an intercourſe between both nations: and, though they were ſtill enemies, the Danes gradually mingled with the people of England, and ſubmitted to their government.

EUGEN. Were they of the ſame religion?

ERAST. No; the Engliſh were Chriſtians, and the Danes, Pagans; of courſe, though the Engliſh, in ſome meaſure, admitted them, yet they ſecretly hated them; this produced frequent conteſts, and laid the country in blood.

In this period of cruelty, jealouſy, and deſolation; a man ſeemed raiſed up to defend the rights of his bleeding country, and improve the age in which he lived. This was Alfred, the fourth ſon of Ethelwolf, king of England; and grandſon of Egbert; who, on the death of his brother, Ethelred, was called to the Engliſh crown, of which he was put into poſſeſſion only nominally, the country being over-run by the Danes.

His reign began with wars, and his firſt battles were fought with ſucceſs; but, being at length overpowered, he was obliged

to

to ſave himſelf by flight. He retired to the cottage of a cow-herd, in Somerſetſhire, and lived ſix months there, as a ſervant; no one being privy to this retreat of his, but his friend, the earl of Devonſhire.

EUGEN. What ſat him on the throne again?

ERAST. A fortunate victory over the Danes, by the earl of Devonſhire—Not knowing how to get to the ſtrength of the enemy, Alfred diſguiſed himſelf as a ſhepherd, and traverſed the Daniſh camp with a harp; and, as he excelled on this inſtrument, he ſoon got acceſs to the Daniſh generals; finding they were divided among themſelves, he ſeized the favourable opportunity, flew to the earl of Devonſhire, headed his troops, forced their camp, and gained a complete victory.

EUGEN. A very enterpriſing man!

ERAST. He ſoon, by his addreſs, got himſelf acknowledged king by the Danes; he then beſieged London, and took it; fitted out a fleet, and repreſſed any further invaſion. To him we are indebted for many of our mildeſt laws, for the art of building with brick, and for the univerſity of Oxford, which he founded. He was an excellent hiſtorian, a good Latin ſcholar; and, from his reign, Engliſh hiſtory may be ſaid to commence.

EUGEN. How long did he reign?

ERAST. He died in the year 900, aged fifty-one, after a reign of more than twenty-eight years; and was ſucceeded by his ſon, Edward; in whoſe reign the univerſity of Cambridge was founded.

EUGEN. Who ſucceeded Edward?

ERAST. His natural ſon Athelſtan, in 924; under whoſe auſpices the bible was tranſlated into Saxon, and the chriſtian religion gained ground. His ſon, Edmund the firſt, was his ſucceſſor, in 941; whoſe reign is no otherwiſe remarkable, than by his inſtituting the firſt capital puniſhment, having ordained that, in gangs of robbers, when taken, the oldeſt ſhould be hanged. He loſt his life in a very extraordinary manner, after a reign of ſeven years. Solemnizing a feſtival, in Glouceſterſhire, and obſerving a fellow, who had been baniſhed the kingdom for his crimes, ſitting at one of the tables, in the hall where he dined; he was ſo offended at his inſolence, that he ordered him to be apprehended; and, perceiving the villain drawing a dagger, to defend himſelf, the king ſtarted up, and, catching him by the hair, dragged him out of the hall; but, in doing this, he met his death; for the ruffian, in the ſcuffle, ſtabbed him to the heart.

Edred,

Edred, his brother, ſucceeded him, and was ſo weak a prince, that, under him, the monks gained great influence, and the chief direction of affairs. He died in 955; left ſeveral ſons, but, being very young, they were ſet aſide, and Edwy, his eldeſt brother's ſon, was placed on the throne. At this time, the crown appears to have been elective, and thoſe elections wholly influenced by the clergy. The Engliſh, during this ſhort reign, were divided by religious diſputes, and involved in civil war; whilſt the Danes were increaſing in ſtrength, and ſending over for freſh forces.

EUGEN. What do you mean by civil war?

ERAST. A war at home, among ourſelves; one part of the people fighting with the other. Edred was elected king by the ſecular prieſts; but the monks, in 959, dethroned him, and placed his brother Edgar in his room.

EUGEN. England is ſaid, then, to have been exceedingly happy?

ERAST. Happier than under any former king. Under this reign, its fleet amounted to upwards of four thouſand ſhips. Foreign princes came to Edgar's court, and returned without moleſtation. Muſic, painting, and poetry, were held as refined accompliſhments, and gallantry was the characteriſtic of the king. It is related, that he was enjoined by Dunſtan, archbiſhop of Canterbury, not to wear his crown for ſeven years, for having debauched a nun. His amour with the beautiful Elfrida, is worth your attention.

EUGEN. Pray let me hear it.

ERAST. She was the daughter of the earl of Devonſhire, and Edgar, unwilling to credit the great report of her beauty, ſent Ethelwolfe, a friend, to ſee her, that he might be better ſatisfied, deſigning, if report ſpoke truth, to pay his addreſſes to her. This friend no ſooner ſaw her than he became deſperately in love with her; and, forgetting his errand, made propoſals to her himſelf; his hand was accepted, and they were privately married: returning, however, to court, and aſſuring the king, that ſhe was ſo far from handſome, that he wondered the world could ſpeak of her, Edgar thought no more of her. Some time afterwards he repreſented to the king, that, though the fortune of the earl of Devonſhire's daughter would be trifling to a monarch, yet it would be an immenſe ſum to a needy ſubject, and ſolicited his permiſſion to pay his court to her. Edgar conſenting, Ethelwolfe returned to his wife, and their nuptials were publicly ſolemnized. Now, though he had the precaution not to let her appear at court, his treachery was not long concealed,

Edgar

Edgar was made acquainted with the whole; but, diſſembling his reſentment, took an opportunity of viſiting that part of the country where ſhe lived, accompanied by his favourite. When he was near the place, he told him, he had a curioſity to ſee his wife, of whom had he formerly heard ſo much. Ethelwolfe, thunderſtruck, did all he could to diſſuade him, but in vain; all he could obtain was, to go before, under pretence of preparing her for the king's reception. He then informed his wife of the ſteps he had taken, to be poſſeſſed of her charms, and conjured her to conceal her beauty as much as poſſible. Elfrida promiſed compliance; but, prompted either by vanity or revenge, ſet herſelf off to the beſt advantage. The king no ſooner ſaw her, but was ſmitten, and inſtantly reſolved to have her. He took his leave, however, with a ſeeming indifference. Ethelwolfe was ſoon after ſent to Northumberland, on a pretence of urgent affairs; and, in his journey, was murdered in a wood, by the king's command; who took Elfrida to court, and married her. Edgar, however, was placed among the number of the ſaints, by the monks, who have written his hiſtory.

Ladies, you ſee, were admitted to court, in this early period; but, polite as the age ſeems to have been, there was ſtill a degree of ſavage barbarity among the people—The defects of Edgar's government fell upon his ſucceſſor; the power of the monks increaſed, and that of the ſtate leſſened in proportion. Edgar died in 975, and was ſucceeded by his ſon Edward, the Martyr, ſo called, becauſe, four years afterwards, at the age of 19, he fell a ſacrifice to the ambition of his ſtepmother Elfrida, who ordered him to be ſtabbed, to make way for her own ſon, Ethelred II. ſon alſo of Edgar, who was crowned in his ſtead.

The Danes now becoming exceedingly troubleſome, and Ethelred finding himſelf unable to oppoſe them, compounded with them for his ſafety; but, ſoon after, ſtrengthened by an alliance with the duke of Normandy, and which was the firſt connexion with that family, he laid a deteſtable ſcheme to maſſacre all the Danes throughout the kingdom. The plot was carried into execution, and moſt of them were deſtroyed in one day. This was in the year 1002.

Suenon, king of Denmark, exaſperated at this ſlaughter of his countrymen, ſoon landed in England, filled the country with blood, and obliged Ethelred to fly to Normandy. Suenon was proclaimed king, and ſoon after dying, his ſon Canute was proclaimed; but, being obliged to go back to Denmark, the Engliſh, in his abſence, called back their baniſhed monarch, but

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he could never recover his crown. Canute ſtill held it, and died, here, king of England, Denmark and Norway, in 1036.

His natural ſon, Harold I. ſucceeded him by force of arms, and in order to extirpate the Engliſh royal family, forged a letter from Emma, the widow of Ethelred II. and afterwards wife of his father Canute, to her ſons Alfred and Edward, Ethelred's children, who had fled to Normandy; inviting them to England, to take the crown; when here, he ordered Alfred's eyes to be put out, but Edward eſcaped, and was afterwards king. Harold dying in 1039, was ſucceeded by his brother Hardicanute, king of Denmark, third ſon of Canute by Emma; but, he, dying ſuddenly at a feaſt at Lambeth, in 1041, was ſucceeded by his half-brother Edward; who, as I ſaid before, had fled to Normandy, with his brother Alfred.

EUGEN. How long had the throne of England been in poſſeſſion of the Daniſh kings?

ERAST. Thirty-ſeven years, but with the death of Hardicanute, expired not only the dominion of, but all future attemps of invaſion from, the Danes. Though their ravages had continued for above two hundred years, yet they left no change of laws, cuſtoms, language or religion. The many caſtles they built, and the many families they left behind them, ſerve alone to diſcover the place of their eſtabliſhment. After the acceſſion of Edward to the crown, the Engliſh and Danes, as if wearied with mutual ſlaughter, united in ſupport of government; and, peaceably living among each other, formed ever after but one people.

The reign of Edward was long and happy; he had lived long in Normandy, and, in ſome meaſure, adopted the language and learning of that country. It was by the earl Godwin that Edward obtained the crown, having married this nobleman's daughter; but having no children by her, it led Godwin to endeavour at eſtabliſhing his own ſon Harold on the throne; which, on the death of Edward, he ſucceeded in; but not without Edward's having, on his death-bed, nominated William, duke of Normandy, as his ſucceſſor.

EUGEN. Was not this Edward the firſt king who pretended to cure the King's evil, by touching the affected part?

ERAST. He was.——And the ſuperſtitious ceremony continued to be practiſed by the ſovereigns of England, till the reign of King George the firſt, who wiſely dropped it. It was the ſanctity of Edward that gave riſe to the belief of ſo extraordinary a cure; and it was this, his continence and his pretending to have the gift of prophecy, that procured him a diſtinguiſhed

guiſhed place among the ſaints: he was called Edward the confeſſor.

On the death of Edward, in 1066, Harold the ſecond, the ſon of earl Godwin, took poſſeſſion of the throne with the conſent of the people. His brother Toſti alſo put in a claim for it, as elder brother; but Harold was in poſſeſſion, and though Toſti procured aſſiſtance from Norway, and invaded England in the North, it anſwered no purpoſe; the invaders were defeated at the battle of Standford, and were obliged to retire: but the joy of this victory was ſoon damped, by the news that William, duke of Normandy had landed at Haſtings, in Suſſex, with a great army, determined to ſupport his claim to the crown, from the nomination of Edward. This happened Sep. 28, 1066.

EUGEN. Who was this William?

ERAST. He was the natural ſon of Robert, duke of Normandy, by a tanner's daughter. Harold returned from the North, with all the forces he could muſter, and gave him battle on the 14th day of October following, at Haſtings. William ſent an offer to Harold, to decide the diſpute by ſingle combat, and ſpare the effuſion of the peoples blood; but Harold refuſed, and ſaid he would leave it to the determination of God. Numerous were the forces on both ſides, and great was the conteſt. Harold loſt near 60,000; he was as active and as brave, as man could be; but was conquered after all. Making a furious onſet at the head of his troops, he was ſhot through the ſkull with an arrow, and all the courage of the Engliſh died with him.

This was the end of the Saxon monarchy in England, which had continued for more than ſix hundred years, and cloſes the firſt period of the Britiſh hiſtory.

DISCOURSE XIII.

THE SAME SUBJECT CONTINUED.

THE SECOND PERIOD.

ERASTUS AND EUGENIUS.

ERAST. TO purſue now the thread of our hiſtory, we will enter upon that part which gives birth to our preſent happy conſtitution; thoſe laws ſo much eſteemed by the reſt of Europe, and thoſe liberties ſo dear to every Engliſhman.

Immediately after the battle of Haſtings, the conqueror marched to London; where the biſhops and magiſtrates met him and offered him the crown. Numberleſs, however, were the inſurrections of the people againſt their new monarch; ſo that William, though diſpoſed to mildneſs, was forced to purſue rigorous meaſures. He had engaged to provide for thoſe adventurers, who accompanied him to England, and as he was diffident of the Engliſh, he removed them from all places of truſt and confidence, and gave them to his Norman followers. The Engliſh were deprived of arms, and forbidden to have any light in their houſes after eight o'clock in the evening; at which time a bell was rung, called a *curfew*, as a warning to put their fire and candle out.

EUGEN. Were there none of Edward's family to conteſt the crown?

ERAST. There was a ſon of Edmund II. Edward the martyr's brother, called Edgar Atheling. This young man was abroad, when Canute took poſſeſſion of the crown. His father, Edmund, had been proclaimed king on the death of Suenon king of Denmark, in 1015, who had uſurped the Engliſh crown, but was ſoon after murthered at Oxford, when Canute had quiet poſſeſſion of the throne. This young man, Edgar Atheling, applyed to the king of Scotland for aſſiſtance, and under his protection invaded England in the North. William met their forces, but, inſtead of a battle, propoſed a negotiation.

Edgar reſigned his pretenſions at this treaty, and paſſed the remainder of his life as a private gentleman.

William now ſeated ſecurely on the throne, introduced ſeveral new regulations; he ordered all law-proceedings to be in the Norman language; deprived biſhops from holding the office of judges, which they had enjoyed during all the Saxon reigns; reſtrained the clergy, and laboured to aboliſh trials by *ordeal* and by *battle*.

EUGEN. Of what nature was this trial by *ordeal?*

ERAST. This was a remnant of pagan ſuperſtition, held in veneration by the Saxons; and was made uſe of to prove, whether perſons accuſed, were innocent or guilty. *Water-ordeal* was confined to the lower claſs of people, *fire-ordeal*, to the upper. In water-ordeal, the accuſed was thrown bound into the water; if he ſunk, he was declared innocent; if he ſwam, guilty: In fire-ordeal, the accuſed perſon was brought into an open plain, and ſeveral plough-ſhares, heated red-hot, were placed at equal diſtances before him; over theſe he walked blind-fold, and if he miſſed them, by treading between them, he was acquitted of the charge. As theſe trials were ſometimes allowed to be performed by deputy, we hence derive the expreſſion, "of going through fire and water to ſerve another." This mode of trial was not however aboliſhed, till the reign of Henry III.

EUGEN. What was the trial by *battle?*

ERAST. This was another inſtance of the deplorable barbarity of the times. It was performed by ſingle combat, in a place appointed for the purpoſe, between the accuſer and the accuſed. He that conquered was deemed innocent, and the other if he ſurvived, was ſure to ſuffer as a malefactor ſome time after. This mode of trial ſtill continues legal, though out of uſe. Trial by battle, as well as ordeal, was ſet aſide in William's reign; and that, by a jury of twelve men, with which you are acquainted, and which was common among the Saxons, was confirmed by him with all the ſanction of royalty.

EUGEN. It is certainly more conſiſtent with reaſon and juſtice.

ERAST. William having continued 13 years in England, now thought of re-viſiting his native dominions, being eſtabliſhed in the dukedom of Normandy, on the death of his father; but, he was no ſooner gone, than a conſpiracy was ſet on foot, carried on by the Normans as well as Engliſh. William, to gratify his followers from Normandy, had diſpoſed of the eſtates of thoſe who fell in the battle of Haſtings, among them.

He

He gave each a certain quantity of land, with all the inhabitants dwelling on that land; ſo that theſe inhabitants, were wholly at the will of their lord, and they were called his bondmen. For this land, the lord was obliged to arm his vaſſals and march out in defence of the king, whenever he pleaſed to call upon them; ſo, that each lord of a diſtrict, or baron, was the head of a little army: this manner of holding land is called *feudal tenure*, and was an improvement of that ſtate of villenage, of which I have already ſpoken; for, at this time, there was no ſtanding army.

EUGEN. How long did this ſtate of vaſſalage continue?

ERAST. Military ſervices for land was dropped under the reign of Henry II. when money was paid in lieu of them; but a remnant of this vaſſalage continues to this day. I have explained to you the nature of manors and copyhold eſtates, which are now held at the will of the lords of the manors, in which thoſe eſtates lie; and for which certain acknowledgments are now made by the tenants. See the Index.

EUGEN. I recollect it well. Pleaſe to go on with the conſpiracy you mentioned.

ERAST. The Norman barons conceiving themſelves aggrieved, carried on a ſecret correſpondence with the kings of Denmark and Ireland; and a number of Daniſh forces were to invade this country, in the abſence of William; but, the conſpiracy was diſcovered before the Danes arrived, and two noblemen were beheaded on the occaſion.

Though good fortune ſeemed to mark his reign thus far, the decline of it was interrupted with domeſtic quarrels. He had three ſons, Robert, William and Henry. His eldeſt ſon Robert, encouraged by the king of France, made an attempt to ſeize Normandy; and William, who could place no confidence but in the Engliſh, was obliged to uſe Engliſh forces to bring this unnatural ſon to his duty; and it ſo happened by the chance of battle, that in an engagement between the Normans and the Engliſh, William and his ſon, fought with each other, unknowingly. The ſon attacked him with ſuch fury, that his aged father fell to the ground with the blow, and had not William called out and his voice being recollected by his ſon, his death would immediately have followed; but Robert, ſtung with remorſe and conſciouſneſs of duty, leaped from his horſe, raiſed his father from the ground, fell proſtrate before him, begged pardon for his offences, and promiſed future obedience. The king, moved by the impulſe of nature, took him once more to his arms, and both armies, ſpectators of this affecting ſcene, partici[illegible]ated in their joy and reconciliation.

William

William did not live many years after this, he invaded France in the year 1088, with an Engliſh army, and leaping a ditch, the pummel of his ſaddle hurt him, and occaſioned a rupture, of which he died, leaving to his ſon Robert the dukedom of Normandy; and the crown of England to his ſon William.

William II. on aſcending the Engliſh throne, had two very powerful parties to oppoſe; the nobility, who ſtill aſpired to the ſame freedom they poſſeſſed, under the Saxon kings; and the clergy, who wiſhed to erect themſelves into a diſtinct government.

Odo, his own uncle, took upon him to diſpute his title, and being ſupported in this, by his brother Robert, William waged war with Robert; and carried it on with vigour and ſucceſs. Henry, the third brother, was alſo involved in this war, having taken up arms, for not being paid the money his father left him. Such an unnatural conteſt between three brothers, ſerved only to weaken themſelves, and ſtrengthen their enemies. The Scots and Welch, took this opportunity to make incurſions upon the Engliſh; the clergy complained of encroachments on their privileges, the people murmured at the increaſe of taxes, and the whole country was in arms.

But now the attention of all Europe was called off to one of the moſt remarkable events tha hiſtory can produce; I mean the arming for the *cruſade*.

EUGEN. What was that?

ERAST. Peter, ſurnamed the Hermit, who had beheld, with indignation, the cruel manner in which the infidels (who had poſſeſſion of Chriſt's ſepulchre in the holy land) treated the chriſtians, who went on pilgrimage there; returned to Europe, reſolving to inſpire the princes of chriſtendom, with a zeal for its recovery: for the chriſtians of that age, thought it an eſſential part of their duty, to go to this tomb occaſionally, and ſay their prayers to God. Bare-headed and bare-footed, therefore, in the ſpirit of ſuperſtition, he travelled from court to court, preaching as he went, and inflaming the zeal of every rank of people. Pope Urban II. himſelf preached the neceſſity of this holy war, and numberleſs perſons of all degrees and nations ardently embraced the cauſe, and put on the red-croſs, the badge of their profeſſion. Among this number, was Robert, duke of Normandy. In order to obtain money for this expenſive undertaking, he offered to mortgage his dukedom to his brother William, for a ſtipulated ſum. William, eagerly embraced the propoſal. He raiſed the money upon the clergy of this kingdom, and when his brother was gone, took peaceable poſſeſſion of his dukedom.

In this manner, was Normandy again united to the Engliſh crown, and from this union, afterwards aroſe thoſe wars with France, which for whole centuries, continued to depopulate both nations.

EUGEN. Was not this William killed as he was hunting?

ERAST. Yes. In the new foreſt, in Hampſhire, which his father had made, by laying waſte a number of villages, and baniſhing the legal poſſeſſors; he was accidentally ſhot through the heart with an arrow, by a gentleman hunting with him. This happened in the 44th year of his age, and in the year 1100.

EUGEN. Who ſucceeded him?

ERAST. There were now two competitors for the throne; Robert, who was engaged in the holy war, and Henry, the youngeſt brother, who remained at home. Henry, however, took poſſeſſion of it, and endeavoured to ſecure that poſſeſſion, by gaining the affections of the people. He therefore once more confirmed the Saxon laws, and indulged the clergy, in all their former privileges.

On Robert's return from the holy land, where he refuſed to be crowned king of Jeruſalem, he found himſelf deprived of a kingdom, which, as elder brother to William, he conſidered as his birth-right. He could not, however, recover it, nor his dukedom of Normandy; but in his attempt, was taken priſoner, and confined twenty-ſix years in Cardiff-caſtle, in Wales, where he died.

To defend his poſſeſſions in Normandy, Henry was obliged to wage war with France; and during one of the engagements, a French cavalier perſonally attacked the king, and ſtruck him twice on the head, with ſuch force, that all his armour ſtreamed with blood. Henry, however, no way intimidated, continued the ſingle combat with reſolution, and ſummoning all his ſtrength, levelled ſuch a blow at his antagoniſt, as threw him from his horſe, and the king took him priſoner. This decided the victory in favour of the Engliſh, and haſtened a peace.

Henry now returning victorious from abroad, brought with him a numerous retinue of the chief nobility. In one of the veſſels of the fleet, his only ſon, and ſeveral young noblemen, his companions, went together, to render the voyage more agreeable. The young prince, deſirous to be firſt a-ſhore, promiſed the ſeamen a reward, if they came in foremoſt. This emulation was fatal to them all; the pilot ran the ſhip upon a rock, and immediately ſhe was daſhed to pieces. The prince, however, was put into a boat, and would have eſcaped, had he not been called

called back by the cries of Matilda, his ſiſter, who was married to the emperor of Germany, Henry V. and who was then in the ſame ſhip: he prevailed upon the ſailors to row back to take her in; and the approach of the boat giving others an opportunity of attempting to ſave their lives, ſeveral leaped in, ſo that the boat was over-loaded, and all, except one, went to the bottom. The prince was eighteen years old. When Henry was informed of this, he covered his face, and never laughed afterwards.

EUGEN. Was Matilda drowned among the reſt?

ERAST. The veſſel, in which ſhe was, eſcaped, and Matilda in it. The emperor ſoon after dying, ſhe was married to Geoffrey of Plantagenet, earl of Anjou; by him ſhe had a ſon, named Henry. The king obliged the nobility to take an oath to ſupport his daughter on the throne, after his deceaſe; which they did, but obſerved it no longer, than whilſt they were obliged to obey. Henry did not long ſurvive this, but died in the year 1135.

During the reign of Henry, the barons and the clergy were growing into power; each was a petty tyrant over thoſe who held under him. In order, therefore, to confirm privileges ſo lately acquired, they joined in electing a king, who might owe his ſceptre to them. They fixed on Stephen, nephew to the deceaſed king; and as for their oaths to Matilda, (or Maudé, as ſhe was called,) the biſhops gave them an abſolution.

The kingdom now began to wear the face of ariſtocracy, in which the barons and clergy might be ſaid to command. They built caſtles, fortified and garriſoned them with their own troops; from whence, when offended, they could bid their monarch defiance.

EUGEN. And did Stephen ſubmit to this?

ERAST. He could not help himſelf; he oppoſed their meaſures; took ſome of their caſtles by force; but as the people were dependant on the barons, the king could make but little head againſt them. Matilda now claimed the crown, in purſuance of her father's diſpoſal of it. She came over from Normandy with an armed force, and took poſſeſſion of the caſtle of Arundel, in Suſſex. A civil war was the conſequence; a victory was obtained againſt the king; and though he fought with a party of the enemy, with the utmoſt intrepidity, performing more than could be expected from a ſingle arm; his ſword flying in pieces, he was obliged to ſurrender himſelf a priſoner. The conqueror conducted him from the field, and ignominiouſly laid him in irons.

Matilda was now proclaimed Queen, but as ſhe diſdained to accept the ſhadow of royalty, and the barons and clergy intending to grant no more, offence was ſoon given. Matilda was obliged to quit England again, and Stephen was releaſed and once more placed upon the throne.

Stephen, like Matilda, not caring to ſubmit to the dictates of his ſubjects; the barons invited over Henry, Matilda's ſon, then twenty-one years of age, who had been long acknowledged as duke of Normandy. He ſoon landed with a formidable army, and another civil war would have enſued, had it not been agreed on by all parties, that Stephen ſhould enjoy the crown for life, and that Henry ſhould be his ſucceſſor. Stephen's death, the year following, ſoon put his rival in poſſeſſion.

Henry Plantagenet, aſcended the throne of England, in 1160, by hereditary ſucceſſion, and with the univerſal aſſent of his people; and, conſcious of his ſtrength, began to aſſume thoſe privileges which had been torn from the crown, through the weakneſs of his predeceſſors.

EUGEN. What ſteps did he take?

ERAST. He demoliſhed the caſtles, diſmiſſed all foreign troops, reſumed the crown lands, and enacted ſome laws, by which the people became, in ſome meaſure, independent of the barons. He chartered ſeveral towns, and laid the ground-work of Engliſh liberty. Having thus diminiſhed the power of the barons, by enlarging that of the people, he undertook to humble the clergy. He propoſed, that the biſhops ſhould not be permitted to go to Rome; that no ſubject ſhould appeal to the Pope; that no officer of the crown ſhould be excommunicated, or ſuſpended by the clergy; and, that the clergy themſelves ſhould be ſubject to the temporal judges. Theſe propoſitions were agreed to; Becket, archbiſhop of Canterbury, however, a powerful and haughty man, not caring to ſubmit, was condemned as a traitor; but, eſcaped puniſhment, by flying his country.

The Pope (Alexander III.) eſpouſed Becket's quarrel; and, after a variety of conferences and negotiations; with threats and excommunications on the part of the Pope, which continued ſome years; Henry thought proper to acquieſce and pardon him. The archbiſhop then made his way into London, amidſt the acclamations of the people. He was no ſooner, however, reinſtated in his power, than he excommunicated two of the nobility, and ſuſpended ſeveral of the biſhops, who had been his enemies. Complaint was made to the king, then in Normandy, and four gentlemen at the inſtance of Henry, as is ſuppoſed, undertook

undertook to curb his inſolence: they haſtened to England, entered the cathedral of Canterbury, where he was officiating; and with a few attendants, beat out his brains, with clubs, at the foot of the altar.

His death confirmed thoſe privileges to the clergy, which his oppoſition could not do. He was conſidered as a martyr to his cauſe, and to have fallen by the hand of Henry.

In order to divert the attention of the public from ſuſpicions of this nature, Henry undertook the conqueſt of Ireland; a project formed ſome years before, but deferred on account of his long protracted quarrel with Becket. The more readily to gain the Pope's conſent to this, (for nothing could be done without the ſanction of Rome) he made oath, that he was no way concerned in the aſſaſſination of the archbiſhop, and made a ſolemn vow, to go bare-footed to Becket's tomb, and there receive the diſcipline of the church; he kept his vow, and ſometime after, was whipped by the monks accordingly.

Having obtained the Pope's conſent, he ſubdued Ireland with a rapidity equal to his wiſhes; but the happineſs he received from this new acceſſion of power, was ſoon allayed, by a conſpiracy in his own family. This monarch had not many vices, but gallantry was one of them. His queen was diſagreeable, and Henry was faithleſs. His amours with fair Roſamond, whom he kept ſecretly in Woodſtock-park, were ſoon diſcovered by his queen. She found her out, went to her, and obliged her to take poiſon.

The matter ended not here; the queen's ſon took part in her reſentment, and a conſpiracy was formed, abetted by all the mal-contents in the kingdom. Henry oppoſed with all his uſual prudence and reſolution, and ſeemed every where victorious; but aſcribing the oppoſition of his children, to the anger of Heaven, he was reſolved by an exemplary penance, to conciliate its favour. The penance was, going, as I ſaid, to Becket's tomb, and ſubmitting to be ſcourged by the Monks. It did not, however, reconcile him to his family; ſo that he pined with grief, and, finding his end approach, cauſed himſelf to be carried into the church at Chinon, in Normandy, and expired before the altar, with ſcarce a ſingle attendant, to deplore his fall.

EUGEN. We are indebted, however, to this king, for one of our dominions.

ERAST. Nay, he not only conquered Ireland, but, in a battle with the king of Scotland, he took him priſoner, and made him give up the independency of his crown.

Henry II. was ſucceeded by his ſecond ſon, Richard I. in 1189. A romantic deſire for ſtrange adventures, and an immoderate zeal for the externals of chriſtianity, were the ruling paſſions of the times, and they readily became thoſe of Richard. Impreſſed with a deſire of reſcuing the holy land from the infidels, he left England; and, with a numerous army, paſſed through France, took in his way the iſland of Cyprus, from a chriſtian prince; landed in Paleſtine; conquered Saladine, with the ſlaughter of 40,000 Saracens; took ſeveral cities from the infidels, and gained great reputation for conduct and perſonal bravery. Having concluded a truce with Saladin, for three years, he ſet ſail for his return, but tempeſtuous weather obliged him to land on the coaſt of Italy; where, purſuing his way homeward by land, he was taken priſoner near Vienna, by the duke of Auſtria, and put into the hands of the Emperor, who ungenerouſly detained him on the moſt frivolous pretence.

England had been left in his abſence, under the government of two biſhops, who diſagreed between themſelves, and thus weakened the power of the clergy. John, the brother of Richard, now took advantage of his confinement, fomented this jealouſy among the clergy, and putting himſelf at the head of the barons, encreaſed their authority, by the addition of his own. But the clergy, faithful to their king, raiſed 300,000l. among themſelves; with this ranſom procured his enlargement, and he returned. His brother John ſued to him for pardon, and was generouſly forgiven.

Richard, was ſometime after, engaged in a French war; and whilſt he was abroad, an inſurrection took place in London, owing to a new tax, which the people diſliked. One William Fitz-Oſborne, a lawyer, commonly called Long-beard, was their ring-leader, but the principal citizens being called to arms, Long-beard was taken, convicted, and, with nine of his accomplices, hanged in chains. This was the firſt inſtance of the people's riſing in defence of their liberties, independent of the barons or the clergy.

EUGEN. How long did Richard reign?

ERAST. At the ſiege of Chaluz, near Limoges, Richard received a wound on the ſhoulder, with an arrow, of which he died; after a turbulent reign of ten years.

The wars now kindled up between England and France, continued to depopulate both countries; and John, the brother and ſucceſſor of Richard, purſued them with unabating vigour.

John mounted the throne, in excluſion to his nephew Arthur, duke of Bretagne, and not contented with this, he wreſted his dukedom

dukedom from him; alſo took the unfortunate Arthur priſoner, confined him, and he was never heard of afterwards. John was ſuſpected of putting him to death, and this crime opened the way to his future ruin; he was cited to Paris to anſwer for it; but not attending, his dominions in France were taken from him, and John tamely ſubmitted to it.

Having thus given offence abroad, he ſoon did the ſame at home. He interfered in the election of an archbiſhop of Canterbury, oppoſing the Pope's nomination, which former kings had not done, and thus drew upon himſelf the reſentment of the clergy. The Pope excommunicated him, forbade his ſubjects longer to obey him, and gave the kingdom of England to the king of France. Philip, the French king, accepted the gift and prepared to take poſſeſſion of it; whilſt, on the other hand, John had raiſed an army of 60,000 men, and marched to Dover to oppoſe him. The Pope, however, ſtepped in between them, and by his legate or ambaſſador in a conference with John, at Dover, adviſed him to put himſelf under his protection; as the only means to ſave himſelf and kingdom from the king of France. John ſwore to perform what the Pope ſhould propoſe, and this was to reſign his kingdom into the Pope's hands, which he accordingly did in public, in the moſt ſolemn manner.

EUGEN. And was the crown by this means abſolutely loſt to him?

ERAST. No. He held it ſtill, but as a tributary prince to the ſee of Rome; that is to ſay, he agreed to pay a certain ſum annually, for the kingdoms of England and Ireland, and to act in all things as the Pope ſhould direct him. He, by this means, ſaved himſelf from an invaſion of the king of France.

Thus, did this king render himſelf contemptible in the eyes of all the world. He had now only to offend the barons, to render himſelf perfectly obnoxious; and this he did not fail to do. They demanded the re-eſtabliſhment of their ancient privileges, and John believed himſelf authoriſed to refuſe them; yet demanded their aſſiſtance to recover his loſt dominions in France. They refuſing this in their turn, hoſtilities began; a confederacy was formed, and he found himſelf compelled to ſign that charter, called *Magna charta*, by which the Engliſh are ſaid to hold their liberties to this day.

The charter was, in fact, giving the barons leave to repreſent to the king, what they thought grievances, and he was, in forty days, to give them ſatisfaction, or they were legally empowered to command it. This was an infringement of the royal prerogative, which he complied with through fear; but, as ſoon as

he was at liberty, retracted from, and complained to the Pope of the uſurpation of the barons. Upon this the Pope excommunicated them.

EUGEN. You have frequently mentioned excommunication. What is this?

ERAST. A power the Pope formerly claimed, of depriving a perſon of the benefit of the laws of this country, excluding him from the boſom of the church: the eccleſiaſtical court retains the ſame power now, and denounces it on particular offenders. When the king was excommunicated, the Pope abſolved his ſubjects from their allegiance, forbad them to obey, and gave his kingdom to another.

What the Pope had formerly done, the barons thought proper to do now; they offered the crown of England to France, and Philip accepted it with joy; but, fearing the Pope's diſpleaſure, he prevailed on the Engliſh barons to elect his ſon Louis. In this they agreed, and the city of London lent its aſſiſtance. Louis landed in England with a large army, in 1216; John was depoſed, and Louis was crowned at London; which ſo affected John's ſpirits, that it occaſioned his death the ſame year, in the fifty-firſt year of his age, after having reigned ſeventeen years.

EUGEN. Did Louis continue king?

ERAST. No. Had Louis diſſembled, till firmly ſeated on the throne, he might have retained the crown; but the barons wanted a monarch ſubſervient to their power, and Louis refuſed a kingdom upon ſuch conditions. He, of courſe, after a defeat, left England, and Henry III. the ſon of John, then only ten years old, was crowned in his ſtead, and the earl of Pembroke appointed his guardian.

Things went on pretty well during the regency of the earl of Pembroke, as he kept up his intereſt with the clergy, and thus preſerved a ballance in the ſtate; but, no ſooner was Henry of age, and took the reigns of government into his own hands, than numberleſs inſurrections and calamities were the reſult of his obſtinacy, his folly and his vice. Infinite were the ſtruggles of power between the barons and the king. Henry's luxury and profuſeneſs continually rendered him a petitioner to the aſſembly of barons for money, (for ſince the abolition of military ſervices, kings aſked money inſtead of ſoldiers,) and they as conſtantly demanded a confirmation of their former privileges.

He found various methods, however, of raiſing money by exaction, but not ſufficient to ſupply his wants; and the barons finding nothing could be done with him, for the ſpace of forty

years,

years; at laſt ſhook off their allegiance, and ſent the king notice, that they renounced the fealty they owed him, and conſidered him only as the common enemy of mankind.

Both parties were now in arms; the country became again the theatre of a civil war, and nothing was thought of but the deciſion of the ſword, a battle enſued, and the king and his ſon Edward were taken priſoners.

The barons and the clergy now called in the ſanction of the people, in order to new model the conſtitution; and from this time we may truly date the origin of Engliſh liberty. A parliament was ſummoned, in which the king was obliged to give orders, that four knights from each county ſhould ſit, in order to repreſent their reſpective ſhires. This is the firſt rude outline of an Engliſh houſe of commons. The people had been gaining ſome conſequence ſince the diminution of the feudal laws and the eſtabliſhment of corporations; by which men were not ſo dependent on the men of landed property. As arts increaſed, the number of corporations increaſed; and they were now ſo numerous as to be conſulted in the legiſlation. Had the barons and people, at this time, been unanimous, they might have governed the nation without a monarch; but they diſagreeing, another battle enſued. The king's party was victorious, and Henry and his ſon were reſtored. This was in 1265. He lived about ſeventeen years after this, died at the age of ſixty-five, and was ſucceeded by his ſon Edward I.

DISCOURSE XIV.

THE SAME SUBJECT CONTINUED.

ERAST. AT the death of his father, Edward I. was engaged in the holy war, where he was wounded, and, as it is ſaid, with a poiſoned arrow, and that his queen Eleanor, who was preſent, healed the wound by ſucking out the poiſon with her mouth.

On his return to England, he took poſſeſſion of an undiſputed throne, and being ſatisfied with moderate power, laboured only to be terrible to his enemies; he marched againſt the Welch, and defeated them; killed their king, and annexed its princi-

pality to the crown of England, giving the title of Prince of Wales, to his eldeſt ſon.

His next attention was beſtowed on Scotland, where there were two competitors for the throne; Bruce and Baliol. Edward was umpire between them, that is, determined the difference, and fixed the crown on the head of Baliol, leſs as a king, than as a vaſſal of England. But this bringing on a civil war in that country, Edward marched there, with a numerous army, and had nearly conquered it, intending to unite it with England; but death interrupted his career, in the 69th year of his age, and 35th of his reign.

It is to Edward I. however, that we owe the great power of the people; finding the clergy and barons were rivals, he ſtudied to weaken their force: for this purpoſe he threw weight into the ſcale of the commons, and a law was enacted, that no tax ſhould be levied without their conſent: his deſign was to render himſelf abſolute by their aſſiſtance; but he died and left the people a ſhare of authority, which was given them for very different purpoſes than the promotion of liberty.

He was ſucceeded in 1307, by his fourth ſon, Edward II. By his mal adminiſtration, and countenancing ſome favourites in oppoſition to the barons, he brought on a civil war; battles were fought, many noble priſoners taken on both ſides, and the ſcaffolds were drenched with Engliſh blood, the leaders of the different parties when taken, being inſtantly put to death. Edward's queen was a proud, haughty, and revengeful woman, ſiſter to the king of France, and, being faithleſs to her huſband, intriguing with Mortimer, earl of March, the king endeavoured to ſecure him. And, on her being ſent over to France on a negotiation, her paramour went with her; ſhe perſwaded her brother to eſpouſe her cauſe, and returned with an army, of which Mortimer was at the head, gave the king battle, took him priſoner, depoſed him; ſet her ſon, a youth of fourteen, on the throne, hanged her huſband's favourites, and took upon her the regency during her ſon's minority. Nothing now but the death of Edward was wanting to complete her guilt; he was ſent from priſon to priſon, the ſport of his mercenary keepers, ſuffered all the indignities that cruel and ingenious villainy could deviſe; and was at laſt very cruelly murdered, in Berkeley-caſtle by ruffians, ſuppoſed to be employed by her and Mortimer. This was in 1327.

EUGEN. And did the nation ſubmit to this?

ERAST. They did, and it is a proof, in my opinion, of their puſillanimity; for Edward's greateſt fault was the violence of his

his friendſhips. Edward III. however, his ſon, when of age, puniſhed his mother and her friend Mortimer, for the murder of his father. Mortimer was dragged from the queen's preſence in ſpite of her entreaties to the contrary, and was hanged; and the queen was confined for the reſt of her life, which was a ſpace of 25 years.

Under Edward III. our parliament, the bulwark of our conſtitution was reduced to a better form. A ſpirit of liberty breathes in all his laws, but no one knew how to make himſelf more abſolute. He began his reign by reducing the Scots to the moſt diſtreſsful ſituation, and, once more obliged them to acknowledge their dependance on the crown of England: but his attention was ſoon drawn off to objects of greater moment. On the death of Charles, king of France, who left a young wife with child, their being no heir apparent, the next heir to the crown was to be a regent, and this office, Edward III. as the grandſon of a king of France, by his mother's ſide, claimed, in preference to Philip Valois, the next heir by the male line. Philip's claims were admitted, and the widowed queen being brought to bed of a daughter, Philip was elected king. Edward therefore diſputed the crown, and invaded France with a powerful army.

On Edward's landing, Philip challenged him to a ſingle combat and Edward accepted it, but ſome obſtacles intervening, the war was proſecuted in the uſual manner; many ſkirmiſhes took place which at laſt drew on the deciſive battle of Creſſy, that every honeſt Engliſhman boaſts of to this hour. Philip was at the head of 100,000 men, and Edward only of 30,000, the firſt line of whoſe army was commanded by Edward's ſon, called the Black Prince, (from his black hair) a youth of fifteen years of age. The valour of this lad filled even veterans with aſtoniſhment, and to him the ſucceſs of the day was committed. In ſhort, the Engliſh were victorious, 30,000 French were ſlain, and not 100 Engliſh. Edward in his way home, took the town of Calais, of which the Engliſh kept poſſeſſion 210 years.

Whilſt the Engliſh were thus employed abroad, the king of Scots took the opportunity and invaded England. The queen, in the abſence of her huſband, marched at the head of a large army northwards, gave the Scots battle and took their king priſoner.

Philip of France ſoon after dying, was ſucceeded by John; and the war continuing, Edward the black prince, at the head of an Engliſh army, defeated the French again at the battle of

Poictiers, and took their king priſoner. Thus did Edward ſee two crowned heads his captives in London.

EUGEN. He would have made a fine heroic king?

ERAST. He never lived to be king, for he died five years before his father, which happened in 1377, in the 65th year of his age, after having reigned 50 years. His ſucceſſor was his grandſon Richard, a minor, eleven years old, the ſon of prince Edward, and the regent was his uncle John of Ghent, duke of Lancaſter.

EUGEN. What became of the two captive kings?

ERAST. They were both ranſomed, that is, releaſed on the promiſe of their reſpective countries paying England a ſum of money; but France not making good her payments, John returned to London and died in the Savoy.

At this time, in order to aſſiſt Portugal, it was neceſſary to raiſe a large ſum of money, and this parliament thought proper to do it by a poll-tax, that is, each family paying ſo much a head according to the number it conſiſted of. This was ſo unpalatable to the people, that an inſurrection was the conſequence, headed by one Wat Tyler, a low-bred man, and a deſperate one. It began in Eſſex, and ſoon ſpread to London. The people burned and pillaged wherever they came, and when they reached London, took up their quarters about the city. Richard, then but fifteen years old, riding to Smithfield, invited them to a conference there. Tyler, with his party, gave him the meeting on horſeback, and made ſeveral propoſals founded in juſtice; but Tyler, during his converſation, lifting up his ſword in a menacing manner, ſo exaſperated Walworth, then mayor of London, who attended the king; that he ſtruck Tyler down with his mace, and Philpot, one of the aldermen, riding up, ran his ſword through his body. Tyler's party now bent their bows in order to revenge the death of their leader, but Richard, inſtead of flying, rode up to the Rebels, crying out with a reſolute voice, "What my lieges, will you kill your "king? Be not concerned for the loſs of your leader, I my-"ſelf will be now your general, follow me into the field and "you ſhall have whatever you deſire."

The rebels immediately deſiſted, and the next day received a charter of freedom, and a general pardon; but theſe only were extorted grants, and ſoon retracted, and the ring-leaders were tried and put to death.

From this noble act of Walworth's, the ſword has been part of the city arms ever ſince.

EUGEN.

EUGEN. Did no bad conſequence follow Richard's breach of his word?

ERAST. Yes. It made the lower claſs of people his enemies; and, at the age of ſeventeen, he offended the parliament through a ſcheme he had laid of rendering himſelf abſolute. The barons were preſently at the head of 40,000 men, and the king was obliged to ſubmit; but making a freſh attempt three years after, it did not end ſo well; having found means to bring over the parliament to his meaſures, many of the oppoſers loſt their lives on the occaſion, and ſome were baniſhed. The people however were far from ſatisfied, and Richard having arbitrarily baniſhed his couſin, the duke of Lancaſter's ſon, and the duke of Norfolk, for quarrelling; the former, on the death of his father, took the opportunity in 1399, whilſt Richard was over in Ireland to quell an inſurrection there, and landed in England; when on ſhore he called his people to his aſſiſtance; they preſently raiſed an army of 60,000 men, and became ſo powerful, that Richard on his return could make no head againſt them; he was obliged therefore to throw himſelf on the generoſity of his enemy. Richard was dethroned, and the duke of Lancaſter took the crown, as Henry IV.

EUGEN. What became of Richard?

ERAST. He was ſent a priſoner to the tower, where he was ſoon after murdered, by ruffians employed for that purpoſe; but not till after he had ſlain four of his aſſaſſins.

EUGEN. What was Henry's claim to the crown?

ERAST. He was the grandſon of Edward III. by his fourth ſon, John, duke of Lancaſter; whereas, Richard was grandſon of Edward III. by his eldeſt ſon, Edward the black prince; but as there was a deſcendant of the duke of York, an older brother than Henry's father, his chief claim was the reſignation of Richard in his favour.

From this ſeizure of the crown by Henry IV. began the conteſts between the houſes of York and Lancaſter, which for ſeveral years afterwards deluged the kingdom with blood, but which in the end contributed to give ſtrength and conſiſtency to the conſtitution.

Henry, during his reign, had to contend with the Scots and the Welch, and various rebellions in favour of the houſe of York were ſtirred up againſt him; the former he had the good fortune to defeat, and the latter to ſuppreſs. The murmurs of the clergy however, were of greater moment; Wickliffe, who firſt preached the proteſtant doctrine in Germany, had publiſhed his opinions, about the end of Edward the thirds reign, and the clergy

clergy of England were apprehenſive of it's prevailing here; Henry earneſtly, therefore, recommended it to his parliament to prevent it, and an act was paſſed that condemned heretics to the flames. In conſequence of this act the rector of a church in England, a follower of Wickliffe, was condemned to the ſtake and burnt alive; the firſt man in England who ſuffered death in the cauſe of religion.

On the death of Henry IV. in 1413, his ſon Henry V. who in his juvenile days had led a profligate life, aſſociating with men of very abandoned characters, aſcended the throne. At this barbarous period, learning was little ſought after; even biſhops could ſcarcely read or write their names. Courage ſeemed to be regarded as the only virtue, and that, with ſuperſtition, ſtamped the character of heroiſm.

EUGEN. Did Henry the fifth's reign proceed undiſturbed?

ERAST. Henry began his reign in attempting to extirpate the hereſy of Wickliffe; and Sir John Oldcaſtle, baron of Cobham, the chief protector of this ſect, was condemned to the flames. Such ſteps muſt naturally create not only horror but diſguſt in the people, at the ſeverities of ſuch a government. Great, at this time, were the domeſtic troubles in France, and Henry thought it no bad opportunity to inſiſt on a reſtitution of Normandy, and thoſe provinces that had been taken from England in preceding reigns. He, for this purpoſe, invaded France with 50,000 men, but an epidemic diſorder carried off three fourths of his ſoldiers. Reduced now to 9000 men, he was oppoſed by a French army of 150,000: this diſparity of number, however, did not diſcourage Henry. The two armies met at Agincourt, and the Engliſh, being reſolved either to conquer or die, fell upon the enemy with ſuch impetuoſity, that they ſoon routed them. Henry allighted from his horſe and fought at the head of his men, on foot; eighteen French cavaliers reſolving either to kill him or fall in the attempt, ruſhed on him at once, and one of them ſtunned him with the blow of a battle-ax, when two or three Welchmen came to his aſſiſtance, and the eighteen Frenchmen were ſlain. This intrepidity of their king inſpired the Engliſh troops with new courage and the French were defeated. Henry made a triumphal entry into Paris, and receiving the fealty or homage of the French nobility; returned to England to raiſe freſh forces, in order to ſubdue the country entirely, depoſe their king, who was a lunatic, and fix the crown on his own head. He went over to France again for that purpoſe, but death ſtopped him in his career, at the age of thirty-four.

Henry

Henry VI. and ſon of Henry V. ſucceeded to the throne at the age of nine months, the duke of Bedford, his uncle, being appointed regent. It was determined to proſecute the French war, and Charles VI. its lunatic king, being dead, and his ſon Charles VII. his next heir, diſinherited for the murder of the duke of Burgundy, it was reſolved to ſet Henry on the throne of that kingdom. He was accordingly proclaimed king of France, and the duke of Bedford declared regent of that kingdom; whilſt his brother, the duke of Gloceſter, another of the king's uncles, had the government of England. Charles VII. the nominal king of France, whenever he attempted to face his enemy, was overthrown, and nothing could have helped him, but almoſt a miracle.

To bring about by art what force could not atchieve, a French gentleman fixed upon the ſervant-maid of an inn, a woman of maſculine ſtrength and courage, (pretending to be but eighteen, when, in reality, ſhe was twenty-ſeven years of age,) and inſtructed her in the duties of a warrior and propheteſs. This was Joan of Arc, the renowned maid of Orleans. She equipped herſelf in the habit and arms of a man, and gave out that ſhe was inſpired. She was examined by the univerſity, and they, either deceived, or willing to be ſo, affirmed, that her commiſſion came from Heaven.

The Engliſh were, at that time, beſieging the city of Orleans, Charles VIIth's laſt reſource; and were upon the point of becoming maſters of it, when Joan undertook to relieve it. She addreſſed the ſoldiers as a meſſenger from Heaven, aſſured them Providence would fight for them; headed the army, routed the Engliſh wherever they oppoſed, prophecied that Charles VII. ſhould recover his crown; and as ſhe foretold, it came to paſs, and ſhe aſſiſted at his coronation. This chain of ſucceſſes entirely turned the ſcale in favour of the French, and the Engliſh loſt the kingdom wholly.

EUGEN. Was Joan of Arc rewarded equal to her deſerts?

ERAST. In the midſt of the French king's good fortune, ſhe was taken priſoner by the Engliſh, proſecuted by them for ſorcery, and condemned and publicly burnt as a witch.

The loſs of France was a diſtreſſing calamity to the Engliſh, and at this period, the duke of York aſſerted his claim to the Engliſh crown. He was a nobleman deſcended, by the mother's ſide, from Lionel, one of the ſons of Edward III. but older than John, duke of Lancaſter, from whom Henry III. was deſcended; of courſe had a prior claim. The enſign or banner of the duke was a *white* roſe, and that of Henry a *red* one.

This

This gave names to the two houſes, whoſe contentions were about to drench the kingdom with ſlaughter.

The queen, who was a princeſs of Sicily, and an enterprizing woman, had the management of affairs, and governed every thing with an unlimited authority. The earl of Suffolk was her favorite, and an avowed enemy to the houſe of York, but being impeached in parliament, was baniſhed; and on his paſſage to France, was beheaded on board the veſſel, by a common ſailor. The death of this man, ſet the duke of York more at his eaſe.

Among the inſurrections of theſe times, was that in 1451, led on by Jack Cade, a man of low condition, at the head of 20,000 Kentiſh men, who marched to London and ſent to court a liſt of grievances, but which was ſuppreſſed by his being taken and put to death. Though this rebel met with ſuch a fate, his chief object was to favour the duke of York, who aſpired to the crown. To quiet, however, this powerful man, the duke of Somerſet, protector, was ſent to the tower, and the duke of York appointed in his ſtead; but the king, then twenty three years of age, not chuſing to be any longer under controul, depoſed the duke from his power, and had recourſe to arms; being taken, however, priſoner, at the battle of St. Alban's, the duke of York was again reinſtated in his protectorate. Henry was ſoon after releaſed, but being ill, the queen took arms in his defence, and led his forces on, to oppoſe the duke's army, headed by the earl of Warwick; him ſhe gave battle to, the king looking on, a tame ſpectator, and had the misfortune to be worſted, and her huſband taken priſoner a ſecond time.

The duke openly claimed the crown; the matter was debated in parliament, and it was determined, that Henry ſhould poſſeſs the throne for life, and ſhould be ſucceeded by the duke, in excluſion of the prince of Wales, Henry's ſon.

All except the queen agreed to this, but ſhe, a woman, of ſpirit and pride, flew to Wales, animated her old friends, acquired new ones, raiſed an army to defend her cauſe. She and her old enemy, the duke of York, met at Wakefield, victory was on her ſide, and the duke and his ſecond ſon were ſlain. The queen now marched to London, in order to ſet the king at liberty, gave battle to the earl of Warwick, defeated him, and releaſed him; but the city of London exaſperated at this conduct of the queen's, elected the duke of York's ſon king, by the name of Edward IV. The queen on this, collected a great army in the north, to the number of 60,000, and the earl of Warwick, accompanied by young king Edward, oppoſed her with

with 40,000 men. Never was England depopulated by ſo dreadful a day. Warwick gained a complete victory, but 40,000 men fell a ſacrifice in the conteſt. Edward IV. was eſtabliſhed on the throne, and the queen fled, with her huſband, to Scotland for protection.

Wretched as this reign was, yet the art of printing was introduced in it, through which, the age grew more and more enlightened. Learning, at this period, was unknown among the common claſs of men, but by no means neglected by the clergy.

EUGEN. Did the queen ſit down quietly under this defeat?

ERAST. No. Nothing was able to abate her perſeverance. She entered England again with her huſband, and five thouſand men, granted her by the French king; gave her enemy battle, and was again defeated; when Henry was taken priſoner, and conducted to the tower. The queen, however, eſcaped, and returned to her father in Sicily.

The earl of Warwick, who had ſeated Edward on the throne, propoſed his marrying a foreign princeſs; and, Edward refuſing, it ſo enraged the earl, that he became his enemy, and determined to ſet his brother Clarence on the throne, who had married the earl's daughter. To bring about this purpoſe, he invited Edward to his houſe, and there, treacherouſly, made him a priſoner; but, eſcaping ſoon afterwards, the citizens of London declared in his favour, and he was preſently at the head of a numerous army.—Warwick fled to France, was reconciled to Henry's queen; and, in conjunction with her, returned with a number of French forces; oppoſed Edward, with 60,000 men, defeated him; and Edward, in his turn, was obliged to fly to Holland. Warwick advanced to London, ſet Henry once more at liberty, and placed him on the throne. Hence Warwick was called a *King-maker*. A parliament was ſummoned, and Henry's rights confirmed.

EUGEN. What became of Edward?

ERAST. Edward, though an exile in Holland, had many partiſans at home: after therefore an abſence of nine months, he returned to England under a pretext of claiming the dukedom of York; when here, he uſurped kingly authority, made Henry a priſoner again; and, ſoon raiſing an army in his intereſt, gave Warwick battle at Barnet, and there defeated and killed him.

The queen ſtill made head againſt him, accompanied with her ſon, the prince of Wales, but ſhe was again defeated by Edward, and the prince was taken priſoner. But he did not long ſurvive, for the ſpirited boy being brought before his victor, and aſſert-

ing

ing his right, the barbarous monarch ſtruck him with his gauntlet, and inſtantly the king's brothers, viz. the dukes of Glouceſter and Clarence ruſhed on him with their daggers, and deſtroyed him. To complete the tragedy, Glouceſter (afterwards Richard III.) entered king Henry's chamber and murdered him in cold blood.

EUGEN. What became of the queen?

ERAST. She alſo was taken priſoner, but Louis XI. king of France, paid the king of England 50,000 crowns for her freedom, and ſhe died a few years after in privacy in France.

Edward being now ſettled on the throne, wreaked his vengeance on all the Lancaſtrian party, putting all to death, whereever he could find them. But the great object of his vengeance was Henry, earl of Richmond, afterwards Henry VII.

EUGEN. Who was this nobleman?

ERAST. He was the great grandſon of the earl of Somerſet, who was the eldeſt ſon of John, duke of Lancaſter, by his laſt wife; whereas, Henry IV. the grandfather of Henry VI. was the duke of Lancaſter's ſon by a former wife.

EUGEN. But who was the earl of Richmond's father?

ERAST. One Edmund Tudor, a Welch gentleman, who married a grand-daughter of the earl of Somerſet, I have mentioned; of courſe, he was fifth couſin to Edward IV. He lived in France to ſecure himſelf from Edward's cruelty.

Edward had two brothers, the dukes of Glouceſter and Clarence; Clarence had aſſiſted him in obtaining the crown, but being treated afterwards with indifference, and reproaching his brother for it, the king, unmindful of the ties of kindred, or of gratitude, had him arraigned, condemned, and put to death. He was drowned in a butt of malmſey wine; a death of Clarence's own chooſing.

The reſt of Edward's life was ſpent in riot and debauchery. He was going to war with France, but died before it took place. Edward was handſome and brave, but mentally deformed with every vice.

EUGEN. His reign was, ſurely, a horrid one?

ERAST. Horrid as it was, you muſt prepare for events, in the next, ſtill more ſo.

Edward left two ſons, the eldeſt of whom, a boy between twelve and thirteen, was proclaimed king in 1483; and his mother, who, lately raiſed among the nobility, wiſhed to hide her want of rank among a new promotion, was for having a number of peers created. This gave offence to the old nobility, and Richard, duke of Glouceſter, the king's uncle, who was of a tyrannical

rannical diſpoſition, fomented their diſcontents. Having ſhewn the danger of letting the queen have the government in her hands, he procured himſelf to be choſen protector of the realm, and thus got poſſeſſion of the young king, and his brother, the duke of York, a child, about ſeven years of age; whom, under a pretence of providing for their ſafety, he ſent priſoners to the tower.

EUGEN. How was the queen reconciled to this?

ERAST. She could not prevent it. She had, with the princes, taken ſanctuary in Weſtminſter-abbey; but, on the duke of Glouceſter's promiſing to be a father to her children, ſhe was induced to part with them, though with reluctance.

Glouceſter had no ſooner ſecured their perſons, but he baſtardized them by act of parliament, and, by pretended obſtacles, put off the young king's coronation. Lord Haſtings, Lord Stanley, and ſome other of the nobility, foreſaw the protector's deſign upon the crown, and formed plans to prevent it. But Glouceſter, being aware of it, called a council at the Tower, and, when Haſtings and Stanley were there, charged Haſtings with high-treaſon, and had him immediately beheaded; a blow was levelled at Stanley's life, but he eſcaped under a table. Some others fell a ſacrifice at this time to the protector's reſentment. The duke of Buckingham, who was in Richard's intereſt, ſtirred up the people in his favour, and prevailed on the city of London to offer him the crown; which he ſeemed, at firſt, unwilling to accept, but was, at length, prevailed on, from an idea that his brother's children were baſtards, and, of courſe, not entitled to inherit; and, that was the young king to be crowned, the kingdom would not be ſafe in his hands.

Richard was accordingly crowned, and his next ſtep was to make away with his two nephews, then in the Tower. To effect this, he gave ſecret orders, as it is ſaid, to one Tyrrell, to put them to death, (which was done, by ſmothering them between two pillows,) and bury their bodies under the ſtair-caſe.

EUGEN. Did this Tyrrell eſcape puniſhment for his crime?

ERAST. No. Vengeance, though late, followed him, and he was executed for it in the ſucceeding reign; when he confeſſed the whole.

Thus did Richard wade through every obſtacle to the throne, but he did not enjoy it long. His friend, the duke of Buckingham, not having been rewarded according to his expectations, conſpired againſt him, and declared for Henry, duke of Richmond, whom I have already mentioned.

EUGEN. In what ſituation was this gentleman?

ERAST.

ERAST. He was, at this time, an exile in Bretagne, and had the good fortune to ſurvive the numerous maſſacres of the preceding reigns. He was once delivered up to the ambaſſadors of Edward IV. and on the point of being brought back to England, where he certainly would have been put to death; but the duke of Bretagne repented of the act, and took him from the ambaſſador's, juſt as he was brought on ſhip-board. Henry was the only remaining branch of the houſe of Lancaſter, and he was the perſon whom the duke of Buckingham pitched upon to dethrone the tyrant Richard.

EUGEN. How old was Henry?

ERAST. Quite a young man, not more than twenty-ſeven. He promiſed, in caſe he ſucceeded to the throne, to marry the daughter of Edward IV. the only ſurviving heir of that family; and Richard, having rendered himſelf exceedingly unpopular, the people were, in general, againſt him. Henry was, therefore, encouraged to invade England, which he did, at the head of about 2000 foreign troops, and was joined here by about 7000 Engliſh and Welch.

EUGEN. Did not the Duke of Buckingham join him?

ERAST. He headed a party of Welch in Henry's favour, but, being deſerted by his followers, was obliged to ſecrete himſelf, in the houſe of one who had originally been his ſervant, and to whom, he had been very kind; yet this ſervant gave him up for a reward, and he was beheaded, even without a trial,

EUGEN. Did not this diſcourage Henry?

ERAST. Not at all. It was rather a ſpur to his enterprize. He gave Richard, then at the head of 15,000 men, battle at Boſworth-field, where he had the good fortune to ſlay him, but not before Richard had diſplayed ſome very aſtoniſhing acts of perſonal valour.

Richard's crown being found, by one of the ſoldiers, was immediately placed on the head of the conqueror, by that very Lord Stanley, whom Richard had endeavoured to deſtroy, at the council in the tower. Thus, in the death of Richard, ended the race of the Plantagenet kings, who had been in poſſeſſion of the crown for three hundred and thirty years; and in him, alſo, ended the conteſt, between the houſes of York and Lancaſter, which had, for thirty years been a ſcourge to the kingdom, and in which above a hundred thouſand men loſt their lives, either by battle or the ſcaffold.

EUGEN. Had Richard no family?

ERAST. None. He married the widow of the young prince of Wales, Henry the VIth's ſon, whom he had murdered; but ſhe

ſhe felt the conſequences of her ingratitude to her former huſband, in the inhumanity of Richard, for he treated her ſo ill that ſhe broke her heart, as he wiſhed; his view being to marry his niece, the daughter of Edward IV. but ſhe deteſted the propoſal, and would not think of it.

From the acceſſion of Henry VII. to the throne of this country, the whole government ſeems to have put on a new form. If he was not the greateſt prince, he was by far the moſt uſeful one that ever reigned. A nation of tumult was reduced, through him, to a civil ſubordination; an inſolent and factious ariſtocracy was humbled; wiſe laws were enacted, commerce reſtored, and peace and happineſs introduced to a people, little better than in a ſtate of barbariſm, for thirteen hundred years before.

Henry's firſt care was to marry the princeſs Elizabeth, daughter of Edward IV. thus uniting the intereſts of the houſes of Lancaſter and York. He has been accuſed of avarice; but, perhaps, unjuſtly ſo. Before his reign, it was uſual, for high treaſon, to take away the life of the aggreſſor, and give away his fortune to ſome court-favourite. This Henry perceived had two bad effects; it excited reſentment by its cruelty, and made a favourite too powerful for ſubjection; to avoid this, he deprived ſuch as were taken in arms of their property, and reſerved it for the uſe of the crown. He was a great economiſt, which enabled him not only to be uſeful to the poor, but juſt to his own creditors.

Immediately after his marriage, he iſſued out a general pardon to all who would accept of it; but thoſe who flew to arms were quelled, and ſome of the ring-leaders executed.

Sagacious however as Henry was, he was jealous of his power; and, though the earl of Warwick, a ſon of the duke of Clarence, Edward the IVth's brother, was only a boy, and nothing alledged againſt him, ſtill as he was related to the houſe of York, he ſhut him up a cloſe priſoner in the tower. This youth, was, however, made an inſtrument to deceive the people. A prieſt of Oxford, had trained up one Lambert Simnel, a baker's ſon, to counterfeit the perſon of this earl; and, having prepared him for his purpoſe, he ſat out for Ireland, and there opened the ſcene.—The plot unfolded to his wife. Simnel was received, and proclaimed king, and was conducted by the people and officers of ſtate, with great pomp, to the caſtle.

EUGEN. What could have induced this prieſt to play off this trick?

ERAST. It was a ſcheme, of the queen dowager's, to diſpoſſeſs Henry of the crown; for which ſhe was confined in a monaſtery, where ſhe remained many years, till ſhe died. To get rid, however,

ever, of this impoſture, Henry ordered the earl of Warwick, who was ſtill a priſoner in the tower, to be led publickly through the ſtreets of London, to convince the people of the deception. But this did not anſwer the purpoſe; Simnel being joined by ſome of the diſcontented party, came over to England, and marched to York. The people here did not join him, and the king giving him battle, Simnel's party was defeated, and he himſelf taken priſoner. Henry had too much greatneſs of mind to put him to death, but appointed him to a mean office in his ſervice, in which poſt he died. As for the prieſt, his inſtructor, he was made a priſoner for life.

All things being thus adjuſted, Henry laid a deſign of recovering his French dominions, by an attack upon France, and the parliament furniſhed him with ſupplies for that purpoſe; but, when the money came to be collected, it occaſioned a new inſurrection, and the earl of Northumberland, in attempting to enforce obedience to the laws, was killed by the mob, in Yorkſhire. The mutineers did not ſtop here; but, by the advice of one John-à-Chambre, marched towards London, to give the king battle; and the conſequence was, a defeat, and the death of their ring-leader, who was executed upon the occaſion.

Scarce was this matter ended, but the old ducheſs of Burgundy, ſiſter of Edward IV. ſet on foot another impoſtor. She firſt ſpread a report that the duke of York, Edward the IVth's ſecond ſon, was not murdered in the tower, as was reported, but was ſtill alive; and then pitched upon a genteel young man, the ſon of a Flemiſh Jew, to perſonate him. At the deſire of the ducheſs, the king of France received him, but afterwards, at Henry's requeſt, diſcountenanced him.

Henry took ſome pains to ſhew the people the fallacy of this, by proving that the duke of York was dead, and puniſhing his murderers, and by tracing the impoſtor, whoſe name was Perkin Warbeck, to his original obſcurity; but ſo determined were the king's enemies to diſpoſſeſs him of the crown, that nothing could interrupt their deſign. Warbeck landed in Kent, but was ſoon driven off again by the inhabitants. He went from thence to Ireland, and next to Scotland, where James IV. king of that country, received him, acknowledged his pretenſions, and gave him in marriage one of his kinſwomen, a daughter of the earl of Huntley; and, by marching an army into England, made another attempt to ſet him on the throne. James, however, not finding the country riſe in his cauſe, retired into Scotland and obliged Perkin to ſeek for a new protection.

EUGEN. He muſt have played his part very well, to obtain ſuch countenance.

ERAST.

ERAST. If he was not the duke of York, he certainly was very well inſtructed; but there are hiſtorians who ſay, that he and his brother Edward V. was clandeſtinely ſent abroad, that Edward V. died, but that his brother ſurvived, and was the ſame who was afterwards known by the name of Perkin Warbeck. However, be this as it will, he had been acknowledged in France, Flanders, Ireland, and Scotland, as lawful heir to the Britiſh crown, and had made ſome bold attempts to ſecond his pretenſions. There was at this time alſo an inſurrection in Cornwall, under one Flammoc, a lawyer, in oppoſition to ſome taxes that were levying by act of Parliament, and as every inſurrection was now followed with a project of dethroning the king, the inſurgents marched to London, and encamped at Black-heath, where the king's forces ſurrounded and defeated them. Some of the ring-leaders were executed, and the reſt were permitted to return home. Theſe men on their return, ſent for Perkin Warbeck, then in Ireland, to head them; he accepted the invitation, landed in the weſt, took the title of Richard IV. and, with a body of 3000 men, attempted to ſtorm the city of Exeter, but without ſucceſs. The king marched againſt him, and Perkins loſing all his courage, fled and took ſanctuary in the monaſtery of Bewdley. Soon after on the promiſe of a pardon, he ſurrendered himſelf, and was ſent priſoner to the tower; where, in concert with the earl of Warwick, plotting againſt Henry and being convicted of a deſign to eſcape, by killing the keeper of the tower, they were, in the year 1499, both put to death.

The ſame year, Henry's eldeſt ſon, Arthur, was married to the princeſs Catherine of Arragon, the daughter of the king of Spain, and he dying ſoon after, ſuch was Henry's unwillingneſs to pay back her marriage-portion, as by agreement, that he conſented to her being married again to his ſecond ſon, afterwards Henry VIII. on pretence that the firſt match had not been conſummated.

His eldeſt daughter Margaret, was ſoon after married to James IV. of Scotland, through whom, the kings of Scotland became poſſeſſed of the throne of England, and, through whom our preſent king George IIId's deſcent is traced from Henry VII.

EUGEN. I wiſh you would explain this to me?

ERAST. For the preſent, let it ſuffice to ſay, that on the death of queen Elizabeth, the grand-daughter of Henry VII. her couſin James VI. of Scotland, the great-grandſon of James IV. and Margaret, daughter of Henry VII. became king of England. I will ſhew you from whom our preſent king is deſcended, when I come to ſpeak of the reign of this (a)VI. who was James I. of England. EUGEN.

EUGEN. Why did you ſo extol the character of Henry?

ERAST. Becauſe he was fond of peace, and ſeemed to have the intereſt of his people at heart. He had no ambition to extend his power, except by treaties and by wiſdom; and his great plan was, to equalize the people, by depreſſing the nobility and clergy, and giving the populace more weight in the ſcale of government: but, his greateſt efforts were to promote trade and commerce. He died at the age of fifty-two, having reigned twenty-three years.

In Henry VIII. his ſon and ſucceſſor, all factions were extinguiſhed, and all diviſions united. By the father's ſide he claimed the crown, from the houſe of Lancaſter; by the mother's, from the houſe of York; and his father left him a kingdom in peace, prudent miniſters, and a full treaſury.

EUGEN. I preſume then, his reign was a happy one?

ERAST. Far from it. The advantages he had, he owed not to himſelf, but either to nature, fortune, or to his father. Though well educated, Henry wanted wiſdom and virtue, ſo, that he did not turn the bleſſings he enjoyed to advantage. If ever there was a tyrant, he was one,

EUGEN. What acts of tyranny was he guilty of?

ERAST. The firſt act of injuſtice which marked his reign, was the proſecution and execution of Empſon and Dudley, two judges, whom his father had appointed to enquire into caſes of treaſon, and levy fines in proportion to the offence. Their conduct was examined, and as nothing capital could be brought againſt them, they ſuffered death upon a falſe accuſation.

He next aimed at the crown of France, but at the loſs of a very conſiderable treaſure. He was the dupe of the emperor Maximilian, the pooreſt prince in Europe, and gave himſelf up the guidance of Cardinal Wolſey.

EUGEN. Who was this Wolſey?

ERAST. He was the ſon of a private gentleman, was brought up to the church, and roſe by degrees to be employed as an ambaſſador to Henry VII. When Henry VIII. came to the crown, he was dean of Lincoln, but becoming a favourite with the king, and adminiſtering to him in all his pleaſures and amours, he was made a privy-councellor, lord-chancellor, archbiſhop of York, biſhop of Durham, prime-miniſter, and through Henry's intereſt, a cardinal and legate to the Pope. In ſhort, he was grown ſo powerful, that the nobility were jealous, and the duke of Buckingham, ſon of him who loſt his life in the reign of Richard III. labouring to oppoſe him, was charged by Wolſey with high-treaſon, and thus fell a ſacrifice to his reſentment.

EUGEN. But this man I underſtand fell, at laſt, himſelf?

ERAST.

ERAST. He did; and I will ſhew you, by and by, by what means; but, prior to this, I muſt inform you, that, as in the laſt reign, the miſeries of the people chiefly aroſe from the licentiouſneſs of the nobility; in this, they proceeded from the uſurpations of the king; yet, during this whole reign there was no rebellion, not from the people's love for their ſovereign, but from fear of non-ſucceſs; Henry VIIth's prudence having made ſuch meaſures doubtful.

EUGEN. Had not this king many wives?

ERAST. No leſs than ſix. His firſt wife was his brother's widow, whom he afterwards divorced; and two of his queens he put to death, on charges of adultery.

EUGEN. Who were theſe two?

ERAST. Anne Bulleyn, and Catherine Howard—Henry, loſt, as it were, in the embraces of his miſtreſſes, never attended to the complaints of his people; and Wolſey, who had the ſole adminiſtration of affairs, purſued every meaſure to keep him ignorant, in order to increaſe his own authority. But an event took place in this reign, that put an end to Wolſey's exorbitant power.

EUGEN. What was this?

ERAST. That which is known in hiſtory by the name of the *Reformation.*

EUGEN. Shall I trouble you to explain it to me?

ERAST. Till the reign of Henry VIIIth, the Roman Catholic doctrine was the religion of this country, and probably would have continued longer ſo, had not Henry found the Pope's power inconvenient to him; for, though the Proteſtant faith had been preached, by Luther, in Germany, and ſeemed to gain ground in that country, yet Henry took up the pen in oppoſition to it, and defended the errors of the church of Rome, to the utmoſt of his abilities, for which work the Pope honoured him with the title of, *Defender of the Faith*; an appellation continued by our kings to the preſent day. But no ſooner did Henry find the Pope averſe to his divorcing his firſt wife, who was the widow of his brother; not being able to bring Anne Bulleyn to his wiſhes, without marrying her, than he thought proper to queſtion the Pope's power; and Wolſey, taking part with the Pontiff, drew on him Henry's animoſity. This led the way to the Reformation. He determined to throw off the Pope's yoke, and the parliament co-operating with him, a change of faith took place, and the religion of this country was altered. This event was in 1534.

EUGEN. Why was the reformed religion called the Proteſtant?

ERAST. Becauſe, at the diet, or aſſembly of the German ſtates, at Spires, in 1530, ſeveral *proteſted* againſt a decree of the diet, to ſupport the doctrine of the church of Rome.

EUGEN. I preſume it was this oppoſition of Wolſey to the king's will, that occaſioned his downfall?

ERAST. It was. Henry degraded him from his offices, confined him to his country-houſe, and deprived him of the greateſt part of his property.

EUGEN. Could Henry do this, of his own accord?

ERAST. It was done, indeed, under the ſanction of law. He was charged with introducing bulls, from Rome, without the king's conſent; was tried, found guilty, and the parliament confirming the ſentence of the court, he was ſent an exile to his country-ſeat. Soon after, he was arreſted, by the king's orders, and died, in his way to London; but not without the ſuſpicion of his having poiſoned himſelf.

EUGEN. What are thoſe *bulls* you mentioned?

ERAST. Decrees of the court of Rome; ſo called, from *bulla*, the ſeal hanging to them.

EUGEN. What was Henry's real character?

ERAST. That of a cruel tyrant. Some ſovereigns have been tyrants, from contradiction and revolt; ſome from being miſled by favourites, and ſome from a ſpirit of party; but Henry was cruel, from diſpoſition alone; cruel in his government; cruel in religion, putting many to death on account of it, and cruel in his family; yet, tyrant as he was, he died peaceably, a natural death; whilſt Henry VI. the moſt harmleſs of all monarchs, was dethroned, impriſoned, and aſſaſſinated. It is folly to ſay, that good or bad actions are their own recompences here. The wicked have their good things in this life; the virtuous muſt look for them in another.

EUGEN. Was the proteſtant religion perfectly modelled, during the reign of this prince?

ERAST. No; the alterations in Henry's reign were rather ſeparations from the Pope, than a reformation of religious abuſes. In the reign of his ſon, Edward VI. the errors of Rome became truly reformed. This Prince was but nine years old when he came to the crown, and that in 1546. His uncle, the duke of Somerſet, was made protector, and the whole adminiſtration devolved on him, and his council. He was an amiable man, and all the actions of his life were directed by motives of religion and

honour. This nobleman, in conjunction with Cranmer, archbiſhop of Canterbury, undertook to make a real reformation in religion, when Henry VIII. only pretended to do it.

EUGEN. Did the Roman Catholics, in general, ſubmit to this reform?

ERAST. Far from it. There were inſurrections in various parts of England; but the protector, who was a friend to the populace, did every thing to redreſs their complaints, and thus ſtopped their fury for a-while. He was, however, obliged, at laſt, to have recourſe to violence, and the commotions were quelled. The nobility, however, took part againſt him, and accuſed the duke of high treaſon: he was convicted, condemned, and loſt his head, in 1550.

EUGEN. How did the young king act in this affair?

ERAST. He was too young to enter into it; of courſe, was paſſive. He did not, however, long ſurvive it, for he died in 1553.

EUGEN. Who ſucceeded him?

ERAST. It was a cuſtom, with monarchs, in this age, to leave the crown by will. Henry VIII. in conformity to this practice, bequeathed the throne, firſt to Edward, his ſon, by his third wife; next to Mary, his daughter, by his firſt wife; and, after her, in caſe they had no iſſue, to Elizabeth, his daughter, by his ſecond wife. Theſe daughters, having been deemed illegitimate, by parliament, gave occaſion to other perſons claiming the crown; as I will, by-and-by, ſhew you.

EUGEN. Did Edward VI make a will?

ERAST. Yes; and left the crown to lady Jane Gray, a girl of ſixteen, daughter of his aunt; ſhe being next in ſucceſſion, admitting that his ſiſters, Mary, and Elizabeth, were ſet aſide, for illegitimacy. She accordingly claimed the crown, and had a party to ſupport her; but the people, in general, being in favour of Mary, lady Jane Gray's party was overpowered, and ſhe and her huſband were beheaded.

EUGEN. Was the nation much indebted to Mary?

ERAST. Mary, now ſettled on the throne, proceeded, like a female fury, to re-eſtabliſh popery throughout the kingdom; and again involved the nation in bloodſhed.

EUGEN. Was not Mary a great bigot?

ERAST. Very much ſo; and her huſband, the king of Spain, was not leſs remarkable for his attachment to popery. During her reign, many proteſtant biſhops, (among whom was Cranmer) and others, were burnt, becauſe they would not deny their faith.

EUGEN. Did Mary proceed in this ſpirit of perſecution, from motives of virtue?

ERAST. It is allowed ſhe did. Her father, Henry VIII. was a tyrant from vicious principles; but the enemies of Mary admit, ſhe was one, from virtuous principles; ſhe had impriſoned her ſiſter, Elizabeth, from a fear that ſhe would take part againſt her; Elizabeth being, in her heart, a proteſtant; and nothing but Mary's death, in 1558, prevented that of her ſiſter's.

EUGEN. Did ſhe mean, then, to take away her life?

ERAST. It was not abſolutely ſo declared: but it was univerſally thought, that Mary waited only for ſome favourable pretext to do it.

Elizabeth now aſcended the throne, amid the acclamations of the people. During her confinement, ſhe cultivated her mind, and learned the different languages and ſciences; and commenced her reign with the re-eſtabliſhment of proteſtantiſm; and it is to the meaſures ſhe purſued, and the plans ſhe fell upon, that this country owes the bleſſings of the eſtabliſhed church. But, whilſt ſhe was ſecuring peace at home, the neighbouring nations, France, Scotland, Spain, and the Pope, were all combined againſt her.

EUGEN. Was not her title to the crown diſputed?

ERAST. Yes; by her couſin, Mary, queen of France, and Scotland; and this lady's cauſe was ſupported by the popiſh faction: but it ended in the fall of Mary; for, when her huſband, the king of France, died, ſhe came over to England; where, by a breach of hoſpitality, Elizabeth ſeized her perſon, kept her confined eighteen years, and then brought her to a ſham trial, and cut off her head.

EUGEN. Did the neighbouring nations diſturb the reign of this queen?

ERAST. Very little. Elizabeth had a great deal of art and cunning; and contrived, by fomenting diſputes upon the continent, and ſetting the ſtates there at variance among each other, to divert their attention, in a great meaſure, from this kingdom. Her brother-in-law, Philip II. king of Spain, who would have married her, on the death of her ſiſter, ſent a large fleet to invade this country; but, by the ſkill and courage of the admirals, and the favour of Providence, this fleet, called the *Spaniſh Armada*, was deſtroyed. The Spaniards are ſaid to have loſt 81 ſhips of war, and 13,500 men.

EUGEN. Such a blow could not be owing to an engagement?

ERAST.

ERAST. Not wholly ſo; they ſuffered much before our guns; but more by a ſtorm; for the ſeas and a tempeſt finiſhed a deſtruction, which the Engliſh arms begun.

EUGEN. How long did Elizabeth reign?

ERAST. Forty-five years; ſhe died in 1603, in the ſeventieth year of her age; but not before the people were tired of her: this is evident, from the general joy, teſtified by all ranks, at the acceſſion of her ſucceſſor, James VI. of Scotland; ſon of that Mary ſhe had put to death.

EUGEN. What relation was James to Elizabeth?

ERAST. Third couſin. James was the ſon of Mary, and Mary was the grand-daughter of Elizabeth's aunt, the ſiſter of Henry VIII. Thus were the two countries, of England and Scotland, united under one monarch.

King James came to the throne, with the univerſal approbation of all orders of the ſtate; for in his perſon was united every claim to the crown, that either deſcent, bequeſt, or parliamentary ſanction could confer.

EUGEN. Did James, in nowiſe, reſent the putting his mother to death?

ERAST. He made an attempt to invade England, with an army, but policy ſoon induced him to drop it, England being too powerful at that time. However, when he came to the throne, he would not wear mourning for Elizabeth; nor ſuffer any one to appear, at court, in black.

James began his reign, by labouring to unite both kingdoms into one; but the jealouſy of the Engliſh put a ſtop to it for the preſent, leſt the offices, in the Engliſh court and government, ſhould be diſpoſed of to Scotchmen.

EUGEN. Were not the kings of Scotland more deſpotic than the kings of England?

ERAST. Yes; and James wiſhed to govern his Engliſh ſubjects in the ſame way he did his Scotch ones; which occaſioned numberleſs diſputes between the king and his parliament. He was for raiſing money, occaſionally, without the conſent of parliament, which the parliament always oppoſed; and this matter, being carried to greater lengths, by his ſon, in the next reign, coſt Charles I. his life; as I ſhall have occaſion to explain to you, hereafter.

EUGEN. Was not there a plot laid, in this reign, to blow up the parliament with gunpowder?

ERAST. There was. It was a plot, of the Roman-catholics, to deſtroy the king and parliament, at one ſtroke; having been refuſed ſome indulgences they requeſted. For this purpoſe, they

contrived to ſtow many barrels of gunpowder, in the cellars, under the parliament houſe; which they meant to ſet fire to, when the king and parliament were aſſembled. For this deed of deſperation, a number of perſons united; and, how horrid ſoever the contrivance, every member ſeemed faithful, and ſecret in the league; every thing was prepared to their wiſhes; and the conſpirators expected the day with impatience. A remorſe, however, of private friendſhip, ſaved the kingdom, when all the ties, divine and human, were too weak to do it. One of the conſpirators, deſirous of ſaving the life of an intimate friend, cautioned him, ten days before the meeting, not to attend the houſe; and ſent him a myſterious letter for this purpoſe. The letter was no ſooner received, than the contents of it were communicated to the ſecretary of ſtate; and the king was the firſt perſon who unravelled its meaning. Accordingly, the cellars were examined, the night before the meeting of parliament, and the whole plot was diſcovered. The ringleaders were ſoon after diſcovered, and put to death.

EUGEN. Is it not from a daughter of James I. that the preſent royal family ſprung?

ERAST. It is. This daughter was married to the elector palatine, who, ſoon after, became king of Bohemia; and this lady was the mother of the princeſs Sophia, mother of George the IIt.

EUGEN. How long did James I. reign over this kingdom?

ERAST. Twenty-two years. He died in 1625; and was ſucceeded, on the throne, by his ſecond ſon, Charles I. his eldeſt ſon, Henry, having died before him.

EUGEN. This was the prince that was put to death by the people?

ERAST. It was. For though no monarch ever came to the throne of England with a greater variety of favourable occurrences; yet, as his father had conſidered the royal privileges as ſacred pledges, and defended them, to the utmoſt of his power, by words; it was Charles's misfortune, to aſſert them by actions. He wanted to govern a people, who had, for ſome time, learned to be free, by maxims and precedents, that had their origin in times of ignorance and ſlavery. In ſhort, he wanted to be deſpotic; and, when his parliament was not conformable to his wiſhes, he would diſſolve it. From ſmall ſtrides, he proceeded to greater; and, when the parliament found that the king was diſpoſed to be arbitrary; they were determined to grant no ſupplies, or raiſe him any money, till their grievances were redreſſed.

EUGEN.

EUGEN. I have underſtood he raiſed money, without the concurrence of his parliament?

ERAST. When they would not vote any ſupplies, he laid arbitrary impoſitions on trade, which many refuſed to pay; and extorted money, from individuals, under a pretence of borrowing it; for, as he had a war to maintain, with France and Spain, large ſums of money were continually wanting.

EUGEN, And did the parliament raiſe him no money?

ERAST. Sometimes it would; and ſometimes it would not. This ſo embarraſſed him, that he proceeded great lengths to procure it. At laſt, the parliament reſented it, raiſed an army in their own defence, (for there was no ſtanding army at that time) and the king raiſed an army likewiſe. This was the beginning of the civil wars, that continued eight years, and ended with the execution of the king, in 1649.

EUGEN. How was that brought about?

ERAST. The parliament forces were commanded by Oliver Cromwell, and the king's forces by himſelf; and, after a variety of battles, in different parts of the kingdom, and a deal of bloodſhed every where, Charles was taken priſoner, tried for high treaſon againſt the ſtate, and beheaded at Whitehall.

EUGEN. What became of his family?

ERAST. During the civil wars, his queen and ſons fled to France, and were there protected; ſhe being a daughter of France.

EUGEN. How were matters diſpoſed of, in England, on the death of Charles?

ERAST. Oliver Cromwell, who was a leading man in the faction, was appointed protector of the kingdom, for life; and the conſtitution, from being monarchical, immediately became republican, which continued all Cromwell's life.

DISCOURSE XV.

THE SAME SUBJECT CONTINUED

The Third Period.

EUGEN. DID Charles II. ſon of the deceaſed king, take no ſteps to recover his kingdom?

ERAST. He came over to Edinburgh; was there received with all the formalities of a crowned head, and had an army raiſed in his defence. Cromwell, however, marched forces into Scotland, and, after a little oppoſition, Charles was obliged to fly, and eſcaped his purſuers by diſguiſing himſelf in the dreſs of a peaſant.

EUGEN. How long was it before Charles II. was reſtored to his ſucceſſion?

ERAST. Not till two years after; Richard Cromwell, the ſon of Oliver, had ſucceeded his father, as protector of the common-wealth. Richard was by no means equal to his father; he had nothing active in his diſpoſition; had neither talents for buſineſs, any knowledge of government, nor any ambition or importance: of courſe, it was planned, among the king's friends, to bring him back to the throne.

EUGEN. General Monk, they ſay, was very inſtrumental to this?

ERAST. It was owing chiefly to him. He had begun his fortune under Charles I. and was taken priſoner in his ſervice. On the death of his maſter, he was releaſed from a long confinement, and had a command under Cromwell. His loyalty, however, prevailed over every thing; and, being at the head of 12,000 Scots, he determined to reſtore the royal family. This took place in 1660, when Monk went to Dover, and received the young king as he landed.

EUGEN. Did Charles II. on his coming to the throne, revenge the death of his father?

ERAST. In ſome meaſure he did. The bodies of Cromwell, and ſome others, were taken from their graves, dragged to the place of execution, and there hung up a whole day; and afterwards buried under the gallows; and, out of eighty perſon, then

living, and concerned in the death of Charles I. ten were executed. Had Charles II. been an active monarch, he might have been an abſolute one; for the parliament was all obedience; but, inſtead of deſiring an aſcendency over them, he was content to be an humble dependent on their bounty.

EUGEN. It was in this king's reign, I believe, that the great plague raged in London?

ERAST. This happened in the year 1666; ſwept off more than 100 000 of its inhabitants; and was immediately followed by a conflagration, which burnt for three days, and almoſt deſtroyed the whole city; but the ſpirit of the people ſoon ſurmounted theſe calamities; and London roſe, more beautiful, from its ruins. The city was ſuppoſed to have been fired by the Roman-catholics, and the monument, in London, was erected, as a memento of the cataſtrophe.

EUGEN. Was not Charles a man of great gallantry?

ERAST. Very much ſo; he kept ſeveral miſtreſſes; and ennobled them all. From theſe have ſprung ſeveral of our noble families; the dukes of St. Alban's, Grafton, and Richmond. As the king was not married, and his brother, James, duke of York, was a declared papiſt, the parliament paſſed a law, to exclude him from the throne: but, notwithſtanding this, on the death of Charles, which happened in 1684, his brother ſucceeded him, as James II.

EUGEN. And without oppoſition?

ERAST. Every oppoſition ſeemed to vaniſh at his acceſſion. He made an early declaration, in favour of the church of England, and thus became popular; for the people cruſhed a rebellion, of the duke of Monmouth, who was a natural ſon of Charles II. and the troubles, attending it, ended with his execution.

EUGEN. What was the duke of Monmouth's plea for riſing?

ERAST. He claimed the crown, under an idea, that the king was married to his mother; but it proved otherwiſe.

EUGEN. James, however, was not a proteſtant in his heart?

ERAST. No; he had married a Roman-catholic lady, the daughter of the king of Spain; had Romiſh prieſts about him: abetted all of that perſuaſion, and received a nuncio, or legate, from the pope.

EUGEN. And what was the conſequence?

ERAST. The church of England took the alarm, and

many great men in England and Scotland, applied for relief to William, prince of Orange, who had married James's eldeſt daughter. He was a prince of great abilities, and a declared enemy of the papiſts.

EUGEN. And what relief did he afford them?

ERAST. William, being an ambitious prince, all his actions were levelled at power; and he no ſooner received an invitation to come over to England with an army, than he equipped a fleet, ſufficient to tranſport 15,000 men. James now ſaw his errors; and would have retracted his meaſures, in favour of popery, but it was too late. William ſailed from Holland, and landed at Torbay, in Devonſhire, with 13,000 troops. The people joined him; and the nobility, who formed the court and council of king James, left their old maſter, to ſolicit protection from the new.

EUGEN. How did James act in this caſe?

ERAST. He ſought aſſiſtance from France and Germany, but in vain; he was, however, at the head of 20,000 men; but, when he was told that his favourite daughter, Anne, had gone over to the Prince of Orange, his ſpirits ſunk; and, meeting with little encouragement from his council, he thought of nothing but flying to France; accordingly, he ſent away his queen and ſon, then ſix months old, and ſoon followed, himſelf; thus abdicating the crown, and leaving his daughter, Mary and her huſband, in poſſeſſion of it. This event is called the REVOLUTION, and took place in 1688.

EUGEN. What became of him afterwards?

ERAST. Being arrived in France, he found protection there, and enjoyed, for the remainder of his life, the empty title of a king, and the appellation of a ſaint.

EUGEN. Did he make no attempts to recover his kingdom?

ERAST. The French king aſſiſting him, with a fleet and ſome troops, to aſſert his claims, he ſet ſail at Breſt, landed at Kinſale, in Ireland; and was received, with open arms, by the catholics of that kingdom; but William followed him there; gave him battle, at the Boyne; defeated him, and obliged him to fly the kingdom. Another attempt was made, the next year, to ſend a number of French troops into England; but, the French fleet being oppoſed, by an Engliſh one, and beaten, all future attempts were given over; and king James paſſed the reſt of his days at St. Germain's, a penſioner on the bounty of the French king, the liberality of his daughter, and his friends, in England; and died in 1700. His ſon, and grand-

ſon,

ſon, afterwards made attempts on the crown of England, in 1715, and 1745; as I will ſhew hereafter; but were, alſo, repulſed.

EUGEN. How was William received, on his coming to London?

ERAST. With all the congratulations imaginable. The people having preſcribed to him the terms by which he was to rule, offered him the crown, jointly with his wife; and they were crowned, by the titles of William III. and Mary, king and queen of England.

EUGEN. Did William reign after the death of his queen?

ERAST. Some few years, only; for he was naturally of a feeble conſtitution; his death was haſtened, by a fall from his horſe, in March, 1702; and he was ſucceeded by Anne, the next daughter of James II. She was thirty-eight years old, when ſhe began to reign; and, as the French king thought proper to countenance her brother, who was called *the Pretender*, ſhe waged war with France. The duke of Marlborough, who was her general, was ſo able and ſucceſsful as to carry every thing before him. He fought a great many battles, and gained them all; Blenheim, Ramilies, Oudenarde, Lafelt, &c. The manor of Woodſtock, in Oxfordſhire, was conferred upon him, for his ſervices; Blenheim-houſe was built for him, and is now kept up, by government.

EUGEN. Were there any remarkable things, that happened in her reign?

ERAST. Gibraltar, a fort belonging to the Spaniards, and deemed impregnable, was taken by Sir George Rooke; and continues in our poſſeſſion to this day.

And the union, between England and Scotland, was effected, and took place, in 1707.

EUGEN. I think you told me, that theſe countries were united before, by James VI. of Scotland, ſucceeding to the crown of England?

ERAST. I did; but this is not the union I mean. Before 1707, the two countries were governed by ſeparate parliaments, as it is, at preſent, with England and Ireland; but now the Scotch Peers chooſe ſixteen of their own body, to repreſent them in the Engliſh parliament; and the people of Scotland chooſe forty-five members, who ſit in our houſe of commons; of courſe, the Scotch parliament exiſts no longer. From the date of this union, the two kingdoms have gone by the name of Great Britain, the ſubjects of both enjoying a communication of privileges and advantages.

EUGEN. Had queen Anne any iſſue?

ERAST. She was married to George, prince of Denmark, who lived with her, and by him ſhe had one ſon; who died before her, in his ſixteenth year. Queen Anne died in 1714.

EUGEN. Who ſucceeded her?

ERAST. If you recollect, I told you, that James the firſt had a daughter, married to the king of Bohemia. This daughter left a daughter, the princeſs Sophia, of Hanover, on whom the parliament of England ſettled the ſucceſſion; but, as ſhe died a few days before Queen Anne, the crown fell to her ſon, George I. elector of Hanover, then fifty-four years of age: for, with Queen Anne, ended the family of the Stuarts.

EUGEN. What is the name of the preſent royal family?

ERAST. Guelph.

EUGEN. What became of the ſon of James II. whom he took over with him to France?

ERAST. On the death of his father, he was proclaimed king of England, by the French king, at St. Germain's; and, for ſome time, treated as ſuch, by the courts of Rome, France, Spain, and Turin. He reſided at Rome, where he kept up the appearance of a court, and continued firm in the Romiſh faith, till his death, in 1765. He left two ſons, Charles-Edward, born in 1720, who, on his father's death, repaired to Rome, but, as the Pope would not receive him as king of England, he returned to Florence, under the title of Count Albany, and died in 1788. Henry, his ſecond ſon, is a cardinal, and known by the name of cardinal York.

EUGEN. Did not this James, the old Pretender, make an attempt on the crown of England?

ERAST. Yes; in the year 1715, one year after the acceſſion of George the Iſt. he was proclaimed king in Scotland. Some noblemen, in that country, took the field in his behalf, and marched their forces into England; but they were ſoon driven back, by the king's forces, under the duke of Argyle; and the Pretender, himſelf, who landed in Scotland, in the interim, was obliged to decamp.

EUGEN. By this it appears, that the crown of England is by no means hereditary.

ERAST. It certainly is hereditary; but ſubject to alterations, in that inheritance, by parliament; that is to ſay, when parliament does not interfere for wiſe and politic reaſons, it then deſcends to the next heir.

EUGEN. The ſucceſſion, I find, has often been altered?

ERAST. It was altered, in Henry IV. Henry VII. and, now again, in George I.

EUGEN.

EUGEN. How long did George I. reign.

ERAST. Upwards of twelve years. He died ſuddenly in his journey to Hanover, in the year 1727, and was ſucceeded by his ſon, George II. who was much inferior to his father in point of abilities.

EUGEN. It was in his reign, I believe, that the famous Sir Robert Walpole was miniſter?

ERAST. It was; and to him chiefly was owing, the venality of parliaments; for, thoſe whom he could not bring over to his meaſures, by true policy, and fair reaſoning, he contrived to buy over by penſions, honours, and offices.

EUGEN. What was the rebellion in this king's reign owing to.

ERAST. To an attempt of the old Pretender's ſon to recover the crown which his father had failed in.

EUGEN. And was he more ſucceſsful?

ERAST. No; the French aſſiſting him as they had done his father; he landed in Scotland, in the year 1745, and, though he brought no troops over with him, by means of the chiefs of ſome Highland clans, who armed their vaſſals; he ſoon found himſelf at the head of 1500 men; and invited others to join him. He marched into England; and, his army gathered as it paſſed. He was proclaimed king of England, at Edinburgh, and promiſed, if he ſucceeded in his enterprize, to diſſolve the union between England and Scotland, which was diſagreeable to the lower orders of the people; and to redreſs all their grievances; but it anſwered no purpoſe. An army was ſent out of England againſt him, and obliged him to fly to France. As in the rebellion of 1715, ſome few noblemen that took the lead, were beheaded; ſo it turned out in this. Many were taken priſoners, and ſome put to death.

EUGEN. Did this young prince readily eſcape?

ERAST. Not readily. He was an unhappy wanderer near ſix months, from mountain to mountain; a wretched ſpectator of many executions, brought on by his ill guided ambition; hemmed round by purſuers, till, at laſt, a veſſel from St. Maloe's, took him on board, and carried him to France in ſafety.

EUGEN. When princes can meet with ſuch misfortunes, let private perſons, who complain of the miſeries of life, bleſs God and be happy?

ERAST. Misfortunes indeed! For thus ſunk all the hopes and ambition of this young adventurer; one ſhort hour deprived

prived him of imaginary thrones and ſceptres, and reduced him from a nominal king to a diſtreſſed forlorn outcaſt.

EUGEN. What family had George II.

ERAST. He had two ſons and ſeveral daughters. His eldeſt ſon Frederic, father of the preſent king, died prince of Wales. George II. died ſuddenly in October, 1760, aged ſeventy-ſix, after reigning thirty-two years, and was ſucceeded by his grandſon, our preſent king, ſon of Frederic, prince of Wales. To acquaint you with the many occurrences of this reign, as they are chiefly within your own memory, would be uſeleſs. I ſhall only mention to you the loſs of our colonies in America.

In the year 1765, an act was paſſed here, for laying a ſtamp-duty, on the Britiſh Colonies of North America, which the people there thought an infringement on their privileges: as by their charters, they claimed a right of raiſing the quota they were obliged to pay towards the ſupport of government, in their own way; for they had aſſemblies or parliaments of their own, as we have. As ſoon as it was known in North America, that this act was paſſed, the whole continent was in a flame, and all the ſtamped paper ſent over, was burnt, as ſoon as landed. When the miniſter here, was informed of this, he gave the matter up; an act was paſſed to repeal the one that was ſo obnoxious, and all things were quiet again. But a year or two after, the Britiſh parliament, not being able to lay an abſolute duty or tax on any commodity ſent out to America, as this would be raiſing money on the people without their own conſent, attempted to effect the ſame thing, in another way; for, to enable the Eaſt-India company to pay the ſtate a large, annual tribute, they allowed them to export their teas duty-free. The Americans, aware of this contrivance, oppoſed it unanimouſly; burnt all the tea there imported, and, in 1773, boarded ſeveral ſhips in Boſton harbour, and threw the cargoes of tea into the water.

This conduct excited ſo much indignation in the government of England, that they proceeded to rigorous meaſures; they blocked up the port of Boſton, and would not ſuffer it to have any trade. The Americans now combined, raiſed an army, and a civil war was the conſequence. This was continued to the year 1783, when it ended in the ſovereignty and independence of that country; and was the greateſt loſs this nation ever ſuſtained.

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EUGEN. Accept my beſt thanks, ſir, for the patience and perſeverance, with which you have inſtructed me; and I perſuade myſelf I ſhall derive from it that advantage you wiſh.

FINIS.

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